

الفقه الإسلامي

AL-FIQH AL-ISLĀMĪ

ACCORDING TO THE ḤANAFĪ MADHHAB

VOLUME 1

PURIFICATION, PRAYERS, AND FUNERALS

SHAYKH MOHAMMAD AKRAM NADWI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Dedication from the Author and Publisher

We dedicate this book to our respective parents (Hafiz Tajammul Husain & Munawwar Jahan, Taiyabur Rahman & Rabia Khanom, Bashir Uddin & Anwara Begum and Syed Abdul Latif & Renwara Khanam). It was our parents who firmly laid the foundation of Imān in our hearts. May Allāh forgive them for any shortcomings and envelope them in His Infinite Mercy.

"Your Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or more attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And out of kindness, lower to them the wing of humility, and say, "my Lord! Bestow on them Your Mercy, even as they cherished me in childhood." (Isrā': 23-24)

Publisher's acknowledgement

We would like to express our sincerest gratitude to all those who made the publication of this book possible. To Shaykh Mohammad Akram Nadwi for giving us the opportunity to publish this brilliant and unique work – we have indeed been honoured to work with him; Dr Jamil Qureshi for all his guidance; Dr Yeasmin Mortuza and Usamah Ward for their suggestions and finally our gratitude goes to the source from which flows immense joy and happiness – our families. May Allāh reward them all abundantly.

PREFACE

ALL PRAISE IS OWED TO ALLAH; blessings be upon His slave and messenger, the seal of the Prophets, Muḥammad and on his family, his Companions and all those who follow the guidance that came through him.

The idea of writing this book occurred at an *iftār* meeting during Ramaḍān 1425, when some friends identified the need for a manual of Ḥanafī *Fiqh* with all the necessary references from the Qur'ān, and earliest legal sources. The idea was strengthened in *Dhū al-Hijjah* of last year, when brothers Junaid Ahmed, Shafiur Rahman and Syed Tohel Ahmed visited me and expressed their willingness to publish the work. I then became convinced of the need to give priority to this project, ahead of my other commitments.

Over the last two years, I have taught several parts of the book at different institutions and *madrasahs*, and discussed it at various lectures. My thanks to those who organised these occasions and to all who attended and made helpful comments.

My thanks also to my colleague Dr Jamil Qureshi for his careful reading of this work with a copy-editor's eye. I am especially grateful to my daughters Husna, Sumaiya and Mohsina for their help in reading the manuscript, testing the explanation of legal issues, and making helpful suggestions. May Allāh reward them all.

I hope this book will provide English-speaking readers with a comprehensive guide to a Muslim's essential religious duties and obligations, together with a clear understanding of the sources upon which it is based.

May Allāh accept this humble effort, forgive our mistakes and sins, and may He guide me and my readers to true worship of Him and obedience to His commands.

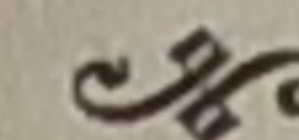
Mohammad Akram Nadwi
Oxford
9th Rabī^c al-Awwal 1427

KEY TO transliteration

ا	<i>alif</i>
ب	<i>bā</i>
ت	<i>tā</i>
ث	<i>thā</i>
ج	<i>jīm</i>
ح	<i>ḥā</i>
خ	<i>khā</i>
د	<i>dāl</i>
ذ	<i>dhāl</i>
ر	<i>rā</i>
ز	<i>zā</i>
س	<i>sīn</i>
ش	<i>shīn</i>
ص	<i>ṣād</i>
ض	<i>ḍād</i>
ط	<i>ṭā</i>
ظ	<i>ẓā</i>

ع	<i>‘ayn</i> (indicated with a ‘)
غ	<i>ghayn</i>
ف	<i>fā</i>
ق	<i>qāf</i>
ك	<i>kāf</i>
ل	<i>lām</i>
م	<i>mīm</i>
ن	<i>nūn</i>
ه	<i>hā</i>
و	<i>waw</i>
ي	<i>yā</i> <i>hamzah</i> (indicated with a ’)

Longer vowels are indicated by a stroke over the letter, e.g. *ā, ī, ū* and *Ā, Ī, Ū*.



INTRODUCTION

ISLAM IS A WAY FOR PEOPLE TO LIVE IN THIS WORLD. This way derives from, and also enables, a conviction that living in this world is a test and trial, preparing believers for their everlasting home in the life Hereafter. In its details, Islam consists of faith, practice, law, spirituality, ethics and manners. The present work is devoted to understanding the laws of Islam related to the practice of rites, personal relationships, contracts and other aspects of everyday life.

LAW

Islamic Law, which is called Shari'ah in Arabic, covers all aspects of Muslim life in relation to individuals, societies and states. The exclusive right to form law belongs to Allāh alone. It is He Who determines what man should and should not do; how society should and should not operate: "Whoever judges not by that which Allāh has revealed: such are disbelievers",¹ "Whoever judges not by that which Allāh has revealed: such are wrongdoers",² and "Whoever judges not by that which Allāh has revealed: such are evildoers".³ "The decision is for Allāh only".⁴ Allāh and Allāh alone is the indisputable Commander and Law Giver.

Commitment to Islam entails, as well as having the right mind or intent to obey and serve Allāh, having sufficient understanding of the actions

¹ *al-Mā'idah* 44.

² *Ibid.*, 45.

³ *Ibid.*, 47.

⁴ *al-An'ām* 57.

that are commanded or prohibited by Him, and sufficient understanding of general and particular conduct that is pleasing to Him or displeasing to Him. The technical term for such 'sufficient understanding' is *fiqh*. One who is proficient in this is called a *faqīh* (pl. *fuqahā'*).

The *faqīh* is not a priest of some sort. Indeed, he is far from it. The *faqīh* does not have some private or mysterious relationship with Allāh from which other believers are excluded. Rather, the *faqīh* is one of the believers, neither more nor less. A person is not saved by knowing a *faqīh*, or by having some piece of *fiqh* dispensed by the *faqīh*, like a sort of medicine or a sort of sacrament. Rather, a person is saved according to their own actions and their own intentions and endeavours, their own deeds and their own inner disposition, as directly judged by Allāh.

What the *faqīh* knows can be taught to others and learnt by them; it can be understood and discussed; it can be agreed or disagreed with. All that the *faqīh* has by way of authority is dependent upon sources which are public – the Book of Allāh, the Qur'ān; the Sunnah of Allāh's Messenger ﷺ, which is the paraphrase and exposition of the meaning of the Qur'ān for everyday life, and the ideal practical embodiment of that meaning; and the Sunnah of the Messenger's noble Companions, whose dispositions and deeds were educated in the presence of Allāh's Messenger ﷺ, and who, after his death, dedicated their lives to preserving and spreading the knowledge they had learnt from him. These are the sources of the knowledge upon which the authority of any *fiqh* depends, and all of them are in the public domain.

SOURCES OF LAW

There are, primarily, four sources through which we can know Allāh's will and command. They are the Qur'ān, the Sunnah, a consensus of juristic opinion (*Ijmā'*), and disciplined reasoning by analogy (*Qiyās*).

The Qur'ān

The Qur'ān is the Book of Allāh sent through Muḥammad ﷺ, the last of the Prophets. It contains knowledge imparted by Allāh for the guidance for humankind. It provides a code of conduct for every believer. It is the commandment and a warrant for the believer, providing solutions to every situation that the believer may encounter until the Hereafter.

The Sunnah

The second source for Sharī'ah is the Sunnah of the Prophet ﷺ. Every judgement, statement, and action by the Prophet ﷺ is normative. Even actions he approved of in others are implicitly normative. He never spoke from his own imagination or desire, but imparted only what Allāh had revealed to him. The Qur'ān bears witness to this fact: "By the Star when it sets, your comrade errs not, nor is deceived, nor does he speak of his own desire, it is naught save an inspiration that is inspired."⁵ Again, the Qur'ān asserts the position of the Prophet ﷺ: "No, by your Lord, they will not believe in truth until they make you judge of what is in dispute between them and find within themselves no dislike of that which you decide, and submit with full submission".⁶

The Sunnah supplements the Qur'ān as a source of Islamic law. Believers are asked always to turn to both sources for answers to the problems and difficulties facing them, and they inspire regulations for every aspect of their lives: "O believers, obey Allāh, and obey the Messenger and those of you who are in authority; and if you have a dispute concerning any matter, refer it to Allāh and the Messenger if you are (in truth) believers in Allāh and the Last Day. That is better and more seemly in the end".⁷

After the death of the Prophet ﷺ every case that came up before the Companions and the generations that followed had to be referred to the Qur'ān, then to the judgements, sayings and actions of the Prophet ﷺ. There are a large number of cases on record in which a right was claimed based on a judgement, saying or action of the Prophet ﷺ.

Imām al-Bukhārī narrated that Fāṭimah and 'Abbās came to Abū Bakr, seeking their share from the property of Allāh's Apostle ﷺ. Abū Bakr said to them: "I heard Allāh's Apostle ﷺ saying: 'We Prophets do not inherit nor leave an estate for an inheritance. Whatever we leave is a charity'".⁸ Here we see that the claim was rejected based on a ḥadīth. This ḥadīth was cited by Abū Bakr and was not questioned by anyone.

Being the second source of Sharī'ah, later on the Sunnah of the Prophet ﷺ was collected very carefully by his Companions and the

⁵ *al-Najm* 1-4.

⁶ *al-Nisā'* 65.

⁷ *Ibid.*, 59.

⁸ al-Bukhārī, *k. al-farā'id*, *b. qawl al-nabī ṣallallāhu 'alayhi wa sallam lā nūrathu mā taraknā ṣadaqatun*.

people of succeeding generations. Among the most famous and reliable collections of Sunnah are: *al-Muwaṭṭa'*, by Imām Mālik (d. 179), *al-Jāmi' al-Ṣaḥīḥ*, by Imām al-Bukhārī (d. 256), *al-Jāmi' al-Ṣaḥīḥ*, by Imām Muslim (d. 261), *al-Jāmi' al-Ṣaḥīḥ* by Imām al-Tirmidhī (d. 279), *al-Sunan* by Imām Abū Dāwūd (d. 275), *al-Sunan*, by Imām al-Nasā'ī (d. 303), *al-Sunan* by Imām Ibn Mājah (d. 273) and *al-Musnad* by Imām Aḥmad ibn Hanbal (d. 241).

Ijmā'

Ijmā' is the consensus of qualified legal scholars in a given generation on any legal regulation. This, then, is the third source of legal opinion. The validity of *ijmā'* as a source of law is based on the Qur'ān and the Sunnah. Allāh says in His Last Book: "And whoever opposes the Messenger after the guidance (of Allāh) has been manifested unto him, and follows other than the believers' way, We appoint for him that unto which he himself has turned, and expose him unto Hell – a hapless journey's end".⁹

The Prophet ﷺ said: "My people will never all agree upon error".¹⁰ An example of this is the *ijmā'* of the Companions on the *khilāfah* of Abū Bakr, then the *khilāfah* of 'Umar.

Qiyās

Qiyās means analogy and has been defined in different ways; the most popular meaning is: to carry the principle of one issue to a comparable issue based on a legal cause (*'illah*) for judgement common to both issues.

Analogy as a source of law is supported by a number of Qur'ānic verses and Sunnah. The following ḥadīth is often quoted: "On the appointment of Mu'ādh ibn Jabal as a judge and governor of Yemen, the Prophet ﷺ asked him: 'According to what will you judge?' He replied: 'According to the Book of Allāh'. The Prophet ﷺ asked: 'And if you do not find it in the Book of Allāh?' Mu'ādh said: 'Then I will judge on the basis of the Sunnah of His Prophet ﷺ'. The Prophet ﷺ asked him: 'If you do not find it in both the Qur'ān and the Sunnah?' Then Mu'ādh said: 'I will exert myself to form my own judgement'. To this, the Prophet ﷺ said: 'Praise is

⁹ *al-Nisā'* 115.

¹⁰ al-Tirmidhī, k. *al-fitan*, b. *mā jā'a fī luzūm al-jamā'ah*; Ibn Mājah, k. *al-fitan*.

to Allāh who has guided the messenger of His Messenger to that which pleases Him".¹¹

Below, a few examples of analogical extension from Qur'ānic verses are given:

1. The Qur'ān says: "Give not the wealth of the foolish which is in your keeping, and which Allāh has given you to maintain, to them; rather, feed and clothe them from it and speak kindly to them. Test orphans till they reach marriageable age; then, if you find them of sound judgement, deliver over to them their fortune".¹²

This Qur'ānic verse forbids guardians to deliver property to those orphans who are weak of understanding, but it makes it permissible to give them their property when they reach an age of understanding and maturity. From this verse, a law has been derived by analogy that all transactions of a child are invalid without the guardian's permission. The legal cause (*'illah*) behind this being immaturity of understanding.

2. The Qur'ān says: "O you who believe, strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave them aside in order that you may succeed".¹³

Drinking wine is forbidden according to this verse. Beer and other such drinks, which intoxicate, are also unlawful on the basis of analogy. Drugs such as heroin, cocaine and marijuana, etc., are also unlawful on this same principle.

3. The Qur'ān says: "O you who believe, when the call for the Jum'ah Salah is proclaimed, hasten to the remembrance of Allah, and leave off business. That is better for you if you did but know".¹⁴

According to this verse, commercial transactions are forbidden after the call to Friday *Ṣalāh*. From the analogy based on this injunction, all kinds of business, such as hiring, borrowing, working in factories and offices and other similar engagements that prevent a person from offering Friday *Ṣalāh* are forbidden.

DEVELOPMENT OF THE LAW

During his lifetime, the Prophet ﷺ entrusted a number of his Companions to teach Islam and to act as judges and give legal rulings for the people

¹¹ Abū Dāwūd, k. *al-aqḍiyah*, b. *ijtihād al-ra'y fī al-qadā'*.

¹² *al-Nisā'* 5-6.

¹³ *al-Mā'idah* 90.

¹⁴ *al-Jumu'ah* 9.

on his behalf. Their legal dicta are quoted and preserved in compilations of ḥadīth; in particular, the judgements of the first four caliphs were accorded practically the same status as the Sunnah of the Prophet ﷺ himself. The qualities that the Prophet ﷺ found and approved of in these men were the qualities that, in later generations, Muslims looked for in those whom they would call *imāms*, men worthy to be followed. Men who had dedication in their personal bearing and conduct in their relationship with Allāh (piety) and well-being in relation to people (righteousness) – combined with the necessary intellectual competence to distinguish and pursue Islamic values within the realities of this world without becoming so distracted or distressed by its demands as to betray those values.

After the Prophet's death ﷺ, the territories to which the law had to be extended expanded rapidly. Many of the Companions left Madīnah and settled in other cities to teach, and to give rulings and judgements to order people's affairs. 'Umar took particular care to appoint in every city learned Companions who were competent to teach the Qur'ān and the Sunnah, and to uphold the law. The most eminent among those appointed by him were Abū al-Dardā' in Syria and 'Abdullāh ibn Mas'ūd in Kufah.

The Kufan School

Kufah was founded at the command of 'Umar. More of the Companions settled there than in any city except Makkah and Madīnah. 'Abdullāh ibn Mas'ūd and 'Alī ibn Abī Tālib were the most influential in developing *fiqh* in Kufah. 'Abdullāh ibn Mas'ūd moved to Kufah in 17 AH, the year it was founded, and remained there until the last period of 'Uthmān's caliphate. He devoted his time to teaching the Qur'ān, Sunnah and *fiqh*. About 4,000 people learnt *fiqh* directly from him or from his students. When 'Alī moved to Kufah during his caliphate, he was pleased to see the abundance of jurists in the city.

Among the prominent scholars trained by Ibn Mas'ūd were 'Alqamah ibn Qays al-Nakha'ī (d. 62) and al-Aswad (d. 75). Their teachers also included 'Umar, 'Uthmān, 'Ā'ishah, 'Abdullāh ibn 'Abbās, 'Abdullāh ibn 'Umar and many other Companions. In this way, the *fiqh* developed by 'Alqamah and al-Aswad in Kufah also contained and reflected the knowledge of the major scholars of other cities.

Among 'Alqamah and al-Aswad's students, the most prominent was Ibrāhīm ibn Yazīd al-Nakha'ī, who succeeded them as the principal teacher in Kufah. For his extraordinary contribution to knowledge of the law, he earned the title of *Faqīh al-'Irāq*. Al-Nakha'ī died in 96 AH, and was succeeded by Ḥammād ibn Abī Sulaymān (d. 120). 'Abd al-Malik ibn Iyās al-Shaybānī said: "I asked Ibrāhīm, 'To whom will we put questions after you?' He replied: 'Ḥammād'." A leading Kufan scholar, Mughīrah, said: "We called on Ibrāhīm during his illness. He said to us 'stick close to Ḥammād; he has asked me about all that the people have asked me'."¹⁵

Abū Ḥanīfah

Ḥammād ibn Abī Sulaymān was succeeded by his best student, Abū Ḥanīfah Nu'mān ibn Thābit (d. 150) who was one of the first to employ the recognised methods of legal reasoning in a systematic way, and to gather the legal judgements and dicta of his time into an organised corpus. This is why Imām Shāfi'ī (d. 204) famously said about him: "In the matter of *fiqh* people are dependent on Abū Ḥanīfah". Abū Ḥanīfah learnt *fiqh* from Ḥammād and remained close to him for eighteen years until his death in 120 AH. Abū Ḥanīfah also travelled many times to Makkah and Madīnah. During the Hajj season, the *Ḥarāmāyn* served as a focal point for scholars from different parts of the Islamic world. Abū Ḥanīfah made good use of these occasions to meet scholars, exchange ideas and learn from them. He brought to that knowledge, intelligence unequalled in his field for its clarity, rigour and organising power. He knew from his extensive experience in trade, as well as from the scores of legal queries that were addressed to the scholars of Kufah, himself in particular, of the community's need for a systematically arranged body of laws.

The sheer multitude of transactions and relationships now subject to the rule of Islam, the growing distance from the generation of senior Companions, on whose judgements one could justifiably depend, the growing volume of divergent (sometimes conflicting) legal opinions that were circulating, along with individual reports of the dicta of the Prophet ﷺ or the Companions, the context and legal implications

¹⁵ al-Dhahabī, *Siyar a'lām al-nubalā'*, v. 232.

of which were not always fully understood – all impressed upon Abū Ḥanīfah the need for a systematic compilation of the law. Abū Ḥanīfah fully understood the scale of the project he was undertaking. It would have been neither proper nor practicable for him to undertake this on his own. He therefore formed a committee of forty of his best students, all of whom had established reputations in special areas relevant to jurisprudence.

This committee met daily and their work proceeded through free discussion and debate. Abū Ḥanīfah would listen to the discussion, summarise it, and then offer his conclusions and opinion. According to the sources, his opinion was generally so well balanced and well argued that the other members of the committee usually accepted it.¹⁶ The aim was always to proceed by unanimity and consensus. However, if differences of opinion could not be reconciled all such different opinions were recorded. The work was completed over about 30 years, between 121 and 150 AH, the year of Abū Ḥanīfah's death. It had even continued through the years that Abū Ḥanīfah spent in prison. Over those 30 years, literally thousands of cases were decided by this consultative committee based on the legal queries submitted to it. Its particular decisions and its general methods of reasoning were communicated to every city in the Islamic world by the hundreds of students of the Kufan School appointed to judicial posts throughout the 'Abbāsīd dominions. The committee also enjoyed a more or less official status in that functionaries and officials of the state regularly consulted it.

Abū Ḥanīfah was very concerned to distinguish between abrogating and abrogated *aḥādīth*. He followed a ḥadīth when it was proven to be from the Prophet ﷺ and his Companions. He was also very knowledgeable about the *aḥādīth* of the people of Kufah and their *fiqh*; via all the reports that reached his city, Abū Ḥanīfah knew by heart the last practice of the Messenger of Allāh ﷺ (i.e. the Sunnah) on which he died.¹⁷

Abū Ḥanīfah's students

Few teachers in history can have been so blessed in their students as Abū Ḥanīfah. Among those students, three were generally recognised

¹⁶ Shiblī, *al-Nu'mān* 181.

¹⁷ On Abū Ḥanīfah, see al-Dhahabī, *Siyar a'lām al-nubalā'*, vi. 390-403.

as being the most outstanding, and were regarded as Abū Ḥanīfah's successors in the Kufan School of *fiqh*. They were Zufar ibn al-Hudhayl (110–158 AH), Abū Yūsuf and Muḥammad ibn al-Ḥasan al-Shaybānī (135–189 AH).

Zufar ibn al-Hudhayl ibn Qays's first interest was ḥadīth, but once he turned to *fiqh* he remained committed to it for the rest of his life; indeed he held the post of *qāḍī* (judge). He was particularly skilled in analogical reasoning, and Abū Ḥanīfah called him the greatest of his companions in this respect. Wakī' ibn al-Jarrāḥ used to consult him.¹⁸

Ya'qūb ibn Ibrāhīm ibn Ḥabīb al-Anṣārī, widely known as *Qāḍī* Abū Yūsuf, was born in Kufah in 113 or 117 AH. He heard *aḥādīth* from al-A'mash, Hishām ibn 'Urwah, Sulaymān al-Taymī, Yaḥyā ibn Sa'īd al-Anṣārī and others, and was known as a master of the field. He stayed in Abū Ḥanīfah's class until he became the most prominent of all his students. After Abū Ḥanīfah's death, the 'Abbāsīd Caliph Maḥdī appointed him as *qāḍī* in 166 AH. Maḥdī's successor, Hādī, retained him in this post. Subsequently, Hārūn al-Rashīd, on learning of his attainments, appointed him *Qāḍī al-quḍāh* (Chief Justice) for the whole realm, a post which he was the first to hold in Islamic history. He died in 182 AH.¹⁹

Muḥammad ibn al-Ḥasan al-Shaybānī heard *ḥadīth* from Miṣ'ar ibn Kidām, al-Awzā'ī, Sufyān al-Thawrī, Mālik ibn Anas and others. He is one of the twin pillars of Ḥanafī *Fiqh*, the other being Abū Yūsuf. For about two years he attended Abū Ḥanīfah's lectures, and after the latter's death completed his education under Abū Yūsuf. He was accompanying Hārūn al-Rashīd on a visit to Rayy in 189 AH, when he died.²⁰

Major sources in Ḥanafī Fiqh

Imām Muḥammad al-Shaybānī's books are considered the basic source of Ḥanafī *Fiqh*. He left a vast corpus of writings (Ibn al-Nadīm lists 66 titles under his name) which became standard works in the curricula of the Ḥanafī School. His books are divided into two categories:

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¹⁷ On Abū Ḥanīfah, see al-Dhahabī, *Siyar a'lām al-nubalā'*, vi. 390-403.

al-Ziyādāt, *al-Jāmi' al-ṣaghīr*, *al-Jāmi' al-kabīr*, *al-Siyar al-ṣaghīr*, *al-Siyar al-kabīr*. Together they are called *al-uṣūl*. To them are also attached *Kitāb al-āthār*, and *al-Hujjah 'alā ahl al-madīnah*.

2) *Kutub ghayr zāhir al-riwāyah*: books narrated from him through less known chains of narrators. These books, alongside Abū Yūsuf's *al-Amālī* and the books of Ḥasan ibn Ziyād, are called *al-nawādir* ('less popular').

Imām Muḥammad's works provided the foundation for all later writings. Below, those jurists who developed this school in one or other way are identified.

Imām Abū Ja'far al-Ṭaḥāwī's (d. 321) most enduring contribution in the area of practical law are his formularies, of which three were much mentioned: *al-Shurūṭ al-kabīr*, *al-Shurūṭ al-awsaṭ* and *al-Shurūṭ al-ṣaghīr*. Much of this material was incorporated in later works of the Ḥanafī School, especially *al-Hidāyah* of al-Marghinānī, and the *al-Fatāwā al-hindiyyah*. Al-Ṭaḥāwī produced two important and widely admired works on the *fiqh* of ḥadīth, the *Sharḥ Mushkil al-āthār* and *Sharḥ ma'ānī al-āthār*.²¹

Abū al-Layth al-Samarqandī (d. 375), was a prolific writer on *fiqh* and other branches of religious sciences. His most notable works are *Khizānat al-fiqh*, a handbook of Ḥanafī Law, *Mukhtalif al-riwāyah* on divergent doctrines among the earliest Ḥanafī authorities, and *al-Muqaddimah fi al-ṣalāh* on the duty of *ṣalāh*, with many commentaries.²²

Al-Qudūrī's (d. 428) *Mukhtaṣar* enjoyed a scholarly renown and reverence comparable to the *Risālah* of al-Qayrawānī among the Mālikīs, and the *Mukhtaṣar* of al-Muzanī among the Shāfi'īs. It is a concise legal manual on all the chapters of *fiqh* starting with purification and ending with the law of inheritance. It inspired a great many commentaries, including for example *al-Jawharah al-nayyirah* of Abū Bakr ibn 'Alī al-'Abbādī and *al-Lubāb fi sharḥ al-kitāb* of 'Abd al-Ghanī al-Maydānī.²³

Al-Sarakhsī's (d. 483) *al-Mabsūṭ*, a commentary on al-Ḥākim al-Shahīd's *al-Kāfī*, marks the transition to a more logical and systematic

arrangement of the subject-matter within chapters. Al-Sarakhsī lived and worked in Transoxania, inheriting and developing its juristic tradition. He produced a number of works, the most important being the *Mabsūṭ*, *Sharḥ al-Siyar al-kabīr* and *Uṣūl al-fiqh*.²⁴

This was followed by al-Kāsānī's (d. 587) *Badā'ī' al-ṣanā'ī'*, which has a strictly systematic arrangement. In a process common to all the schools of the law, the older works mentioned above were gradually ousted by later handbooks and their commentaries. One of the most important of these is al-Marghinānī's (d. 593) *al-Hidāyah*. His principal work was the legal compendium *Kitāb Bidāyat al-mubtadī*, based on al-Qudūrī's *al-Mukhtaṣar* and al-Shaybānī's *al-Jāmi' al-ṣaghīr*. He himself wrote a multi-volume commentary on this compendium, *Kifāyat al-muntahī*. Before he completed it, however, he decided it was too diffuse and wrote a second commentary, the celebrated *al-Hidāyah*. Later writers repeatedly edited and annotated it, providing a great many commentaries. Burhān al-dīn Maḥmūd al-Maḥbūbī (fl. seventh century) produced a synopsis of it which he called *Wiqāyat al-riwāyah*. Another of the literary offspring of *al-Hidāyah* is of al-Quhistānī's (d. 950) *Jāmi' al-rumūz*, which enjoyed great authority in Transoxania.²⁵

A second and important later work is the *Kanz al-daqa'iq* of Abū al-Barakāt al-Nasafī (d. 710), again with numerous commentaries: for example *Tabyīn al-ḥaqā'iq* by al-Zayla'ī (d. 743) and *al-Baḥr al-rā'iq* by Ibn Nujaym (d. 970). The same Ibn Nujaym wrote *Kitāb al-Ashbāh wa-l-naẓā'ir*, a treatise on the systematic structure of positive law. In the Ottoman Empire, the *Durar al-ḥukkām* of Mullā Khusraw (d. 885), a commentary on his own *Ghurar al-aḥkām*, gained particular authority. *Multaqā al-abḥur* of Ibrāhīm al-Ḥalabī (d. 956), which is based on Qudūrī's *al-Mukhtaṣar*, Buldājī's (d. 683) *al-Mukhtār*, al-Nasafī's *Kanz al-daqa'iq* and *Wiqāyat al-riwāyah*, has two very popular commentaries on it namely Shaykhzāde's (d. 1078) *Majma' al-anhur* and al-Ḥaṣkafī (d. 1088) *Durr al-muntaqā*. The same al-Ḥaṣkafī is the author of *al-Durr al-mukhtār*, on which Ibn 'Ābidīn (d. 1252) wrote a commentary called *Radd al-muḥtār*, a highly esteemed work paying particular attention to the problems of the contemporary world. The latest exposition of the Ḥanafī doctrine

²¹ See al-Dhahabī, *Siyar a'lām al-nubalā'*, xv. 27-32; N. Calder, *EI art.*, al-Ṭaḥāwī.

²² See al-Dhahabī, *ibid.*, xvi. 322-3; J. Schacht, *EI art.*, Abū al-Layth.

²³ See al-Dhahabī, *ibid.*, xvii. 574-5; M. Ben Cheneb, *EI art.*, al-Qudūrī.

²⁴ See al-Dhahabī, *ibid.*, ix. 147; N. Calder, *EI art.*, al-Sarakhsī.

²⁵ See al-Dhahabī, *ibid.*, xxi. 232; W. Heffening, *EI art.*, al-Marghinānī.

in the traditional style is the *Hukuki islamiyye ve istilahati fikiyye kamusu* by Ömer Nasuhi Bilmen, *Muftī* of Istanbul.²⁶

The most authoritative handbook of traditional Ḥanafī doctrine in India, after *al-Hidāyah*, has been *al-Fatāwā al-hindiyyah*, which is not a collection of *fatwās* but rather a voluminous compilation of extracts from the authoritative works of the school, made at the order of the Mughal Emperor Awrangzīb 'Ālamgīr (1067–1118).²⁷

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GOALS AND METHOD OF THIS BOOK

This book presents the norms and rulings of the *fiqh* of the Ḥanafī School, together with the sources – verses of the Qur'ān, reports of the Sunnah of Allāh's Messenger (*aḥādīth*) and records of the proofs and practices of his Companions (*āthār*) – from which those norms and rulings are drawn.

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I do not seek to demonstrate that Abū Ḥanīfah was right and those who differed from him were wrong. I seek refuge in Allāh from any such intent. I have the deepest respect for all the imāms, jurists and traditionists of Islam, and believe that they all served the religion of Allāh with sincerity and great sacrifice – love and respect for them bring one closer to Allāh. I mean to demonstrate only that Abū Ḥanīfah had evidences from the sources just as the other imāms and jurists did.

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²⁷ Ibid.

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The present work is arranged according to the traditional subdivision and ordering of topics. Later volumes will cover contracts and other elements of the law. The first three volumes deal with:

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II: *Ibādāt*: *zakāh*, *ṣawm* and *ḥajj*.

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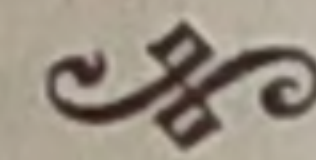
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كتاب الطهارة

THE BOOK OF PURIFICATION

INTRODUCTION

AL-ṬAHĀRAH (RITUAL PURITY) is a basic condition of worship; *ṣalāh* is invalid without it. Allāh says: “Allāh loves the repenters and the purified”.²⁹ The Prophet ﷺ said: “Purification is half of the faith”.³⁰ “The key to *ṣalāh* is purification”.³¹

The soundness of the outward aspect of human life is called *ṭahārah* (purification); its opposite is *najāsah* (filth). The soundness of the inward aspect of human life is called *taqwā* (piety); its opposite is *ithm* (sin). Since Islam is a combination of both outward and inward soundness, *ṭahārah* holds an important place, and is considered half of faith. It elevates the believer from base instincts, and enables him to receive divine mercy. *Najāsah*, on the other hand, degrades one, and renders one vulnerable to evil influences. Hence, in the verse cited above, those who repent and those who purify themselves are mentioned together as pleasing Allāh.

As a term of law, *al-ṭahārah* means: 1. removing dirt and filth; its opposite is *najāsah*; 2. washing specific parts of the body; its opposite is *ḥadath* (impurity). The first type of purification is achieved by removing

the *najāsah* using water or other pure liquid, or by using clean, dry solid matter such as soil, stone or paper. The second type of purification is achieved by *wuḍū'*, *ghusl*, or *tayammum* if the use of water is difficult.

Since water is the major means of purification, I will start by discussing different types of water and related issues, explain different types of *najāsah* and how to be purified and cleaned of them, and then discuss *wuḍū'*, *ghusl*, *tayammum* and the issues related to *ḥadath*.

²⁹ *al-Baqarah* 222.

³⁰ Muslim, *k. al-ṭahārah*, *b. faḍl al-wuḍū'*.

³¹ *al-Tirmidhī*, *k. al-ṭahārah*, *b. mā jā'a anna miṣṭāḥ al-ṣalāti al-ṭuhūr*.

CHAPTER 1: TYPES OF WATER

WATER IS THE ESSENTIAL MEANS for all kinds of purification. It is divided into three types: 1. *ṭahūr* (purifying); 2. *ṭāhir* (pure) and 3. *najis* (impure). We shall now discuss each of these separately.

ṬAHŪR

Ṭahūr is pure water, and is qualified to purify other things. It is considered pure because of its inherent purity and, as such, it can be used by an individual for *wuḍū'* and *ghusl*. This kind of water is called *muṭlaq* (absolute). It consists of the following sub categories:

Rainwater

Rainwater is purifying, because Allāh says: "And We sent down purifying water from the sky".³² and "He causes water to descend on you from the sky to purify you".³³

Similarly snow and hail are also purifying. Abū Hurayrah reported a supplication of the Messenger of Allāh ﷺ in which he said: "O Allāh, wash my sins from me with snow, water and hail".³⁴ This ḥadīth indicates that snow and hail purify as well as water. Jābir said: "I asked 'Āmir al-Sha'bī and al-Ḥakam about snow. Both of them said: 'One may do *wuḍū'* with it'.³⁵ While doing *wuḍū'* with snow or hail one should make sure that one is washing, not just wiping. Jurists require that, by way of a sign that water has flowed, two or more drops should fall off the body.³⁶ Shu'bah said: 'I asked Ḥakam about *wuḍū'* and *ghusl* with snow. He said: 'One breaks the snow into pieces then does *wuḍū'* and *ghusl* with it'.³⁷

Sea water

It has been narrated that the Messenger of Allāh ﷺ was asked about sea

water. The Messenger of Allāh ﷺ said: "Its water is purifying".³⁸ Abū al-Ṭufayl narrated that Abū Bakr al-Ṣiddīq was asked: "Can one do *wuḍū'* with sea water?" He said: "Sea water is purifying".³⁹ On being asked about sea water, 'Umar said: "Which water is purer than sea water?"⁴⁰ Ibrāhīm al-Nakha'ī said: "Sea water suffices, though fresh water is more beloved by me".⁴¹

River water

River water like sea water is purifying. It is narrated from 'Abdullāh ibn 'Abbās that he said: "There is no harm in doing *wuḍū'* with either sea water, or water from the Euphrates river".⁴²

Pond and well water are also purifying. The Prophet ﷺ and his Companions relied on well water in Makkah and Madīnah, and when they travelled, they used pond water. 'Alī ibn Abī Ṭālib narrated that the Messenger of Allāh ﷺ called for a bucket that contained water from the Well of *Zamzam*. He drank from the bucket, then did *wuḍū'* with its water.⁴³ The Prophet ﷺ was asked about rain water that collected in a field. He said: "It is purifying and can be used for drinking".⁴⁴ Abū al-Zubayr narrated that Jābir ibn 'Abdullāh was asked what a person in a state of *janābah* (a state of impurity when *ghusl* is compulsory) was to do if they found a pond along their path. He said: "He should bathe in a corner of it".⁴⁵

Piped water supply

Piped water as supplied in most urbanised parts of the world for drinking or washing is *muṭlaq* water. It can be used for *wuḍū'* or *ghusl* or any cleaning purpose. Similarly, water supplied by pipe or canal for

³⁸ Abū Dāwūd, *k. al-ṭahārah, b. al-wuḍū' bi mā' al-baḥr*; al-Tirmidhī, *k. al-ṭahārah, b. mā jā'a fī mā' al-baḥr annahu ṭahūr*; al-Nasā'ī, *k. al-ṭahārah, b. mā' al-baḥr*; Ibn Mājah, *k. al-ṭahārah, b. al-wuḍū' bi mā' al-baḥr*.

³⁹ Ibn Abī Shaybah, *al-Muṣannaf, i. 121*.

⁴⁰ 'Abd al-Razzāq, *al-Muṣannaf, i. 95*.

⁴¹ Ibn Abī Shaybah, *al-Muṣannaf, i. 122*.

⁴² Ibid., *i. 121*.

⁴³ Aḥmad, *al-Musnad 564*.

⁴⁴ Ibn Mājah, *k. al-ṭahārah, b. al-ḥiyāḍ*.

⁴⁵ Ibn Abī Shaybah, *al-Muṣannaf, i. 130*.

³² *al-Furqān 48*.

³³ *al-Anfāl 11*.

³⁴ al-Bukhārī, *k. al-adhān, b. mā yaqūlu ba'da al-takbīr*.

³⁵ 'Abd al-Razzāq, *al-Muṣannaf, i. 243*.

³⁶ al-Kāṣānī, *Badā'ī al-ṣanā'ī, i. 92*.

³⁷ Ibn Abī Shaybah, *al-Muṣannaf, i. 161*.

irrigation purposes, though perhaps unfit for drinking, may be used for purification and cleaning.

Mixed and leftover water

Water that has been mixed with pure substances like flood, or water mixed with milk, saffron or soap is purifying as long as it has not been mixed with so much of the other substances that one can no longer call it water. If this is the case, the water is still considered pure, but it cannot be used for *wuḍū'* or *ghusl*. Umm 'Atiyyah narrated that the Messenger of Allāh ﷺ entered his house after the death of his daughter Zaynab and said: "Wash her three times or five, or more, if you see fit to do so; with water and lote tree leaves".⁴⁶ Umm Hānī narrated that the Messenger of Allāh ﷺ and his wife Maymūnah had a bath from the same container that had a trace of dough in it.⁴⁷ In both of these *aḥādīth*, we find that the water was mixed with another substance, but since the other substance was not dominant, it remained fit for use in purification.

As regards leftover water, i.e. water that remains in a pot after some of it has been drunk, the following types remain purifying. The leftover water of a human being is pure regardless of whether the one who drank from the pot was in a state of purity or impurity, a Muslim or non-Muslim, except the leftover water of someone who has just eaten or drunk any forbidden thing (like pork or wine).⁴⁸ 'Ā'ishah said: "I would eat flesh from a bone when I was menstruating, then hand it over to the Prophet ﷺ and he would put his mouth where I had put my mouth; I would drink then pass it to him and he would put his mouth at the same place where I drank".⁴⁹ The Companions used to mix with non-Muslims and very often they used to eat and drink with each other. Jābir narrated that 'Āmir al-Sha'bī said: "There is no harm in the leftover of the person in the state of *janābah*, the woman in her menstruation, and the associator".⁵⁰

Similarly, water left over after a horse or any other allowable animal has drunk from is pure.⁵¹ Such water is permissible for drinking or use in *wuḍū'*. Nāfi' narrated that 'Abdullāh ibn 'Umar did not see any harm in the leftover of a horse.⁵² The same has been narrated from al-Ḥasan al-Baṣrī and Ibn Sīrīn.⁵³ 'Ikrimah said: "There is no harm in doing *wuḍū'* from the leftover of allowable animals".⁵⁴ Ibrāhīm al-Nakha'ī said: "There is no harm in the leftover of a cow, camel and goat".⁵⁵

The leftover water of a cat is pure if there is no sign of impurity in its mouth. But *wuḍū'* or *ghusl* with this water is *makrūh tanzīhī*⁵⁶ as long as *mutlaq* water is available. Kabshah bint Ka'b ibn Mālik who was married to the son of Abū Qatādah, reported that Abū Qatādah entered the house; then she poured water for his *wuḍū'*. A cat came and drank some of it and he tilted the vessel for it until it drank more. Kabshah said: "He saw me looking at him. He asked: 'Are you surprised, my niece?' I answered, 'Yes'. He said: 'The Messenger of Allāh ﷺ said: 'It is not impure, rather it is from those visiting you frequently'".⁵⁷ Another ḥadīth suggests that if a cat drinks from a container it should be washed once.⁵⁸

Though the first ḥadīth is clear that the leftover water of a cat is pure, nevertheless the second ḥadīth implies that it is not wholly pure. Hence it is considered *makrūh tanzīhī*. Imām Muḥammad said: "There is no harm in doing *wuḍū'* from the leftover water of the cat, but any other water is preferable to us than that, and this is the opinion of Abū Ḥanīfah".⁵⁹

The ruling about the leftover water of birds of prey and domesticated animals is similar. Yaḥyā ibn 'Abd al-Raḥmān ibn Ḥāṭib reported that

⁵¹ See: al-Samarqandī, *Tuhfat al-fuqahā'* 30.

⁵² Ibn Abī Shaybah, *al-Muṣannaf*, i. 36.

⁵³ Ibid.

⁵⁴ Ibid.

⁵⁵ Ibid.

⁵⁶ *Makrūh* means disliked and has two categories; *makrūh taḥrīmī*, which means grossly disliked, and *makrūh tanzīhī* which means disliked.

⁵⁷ Abū Dāwūd, *k. al-ṭahārah*, *b. su'r al-hirrah*; al-Tirmidhī, *k. al-ṭahārah*, *b. mā jā'a fī su'r al-hirrah*; al-Nasā'ī, *k. ṭahārah*, *b. su'r al-hirrah*; Ibn Mājah, *k. al-ṭahārah*, *b. su'r al-hirrah wa al-rukḥṣah fī dhālik*.

⁵⁸ al-Tirmidhī, *k. al-ṭahārah*, *b. mā jā'a fī su'r al-kalb*.

⁵⁹ Muḥammad, *al-Muwatta'* i, 348-353.

⁴⁶ al-Bukhārī, *k. al-janā'iz*, *b. ghusl al-mayyit wa wuḍū'ihī*; Muslim, *k. al-janā'iz*, *b. ghusl al-mayyit*.

⁴⁷ al-Nasā'ī, *k. al-ṭahārah*, *b. dhikr al-ighṭisāl fī al-qas'at allatī yu'janu fihā*.

⁴⁸ See: al-Samarqandī, *Tuhfat al-fuqahā'* 30.

⁴⁹ Muslim, *k. al-ḥayḍ*, *b. jawāz ghasl al-ḥā'id ra'sa zawjihā*.

⁵⁰ Ibn Abī Shaybah, *al-Muṣannaf*, i. 39.

once 'Umar was among a group that included 'Amr ibn al-'Āṣ and, when they came upon a pond, 'Amr said: "O owner of the pond, do the beasts of prey come to your pond?" 'Umar said: "Do not inform us, because we drink after the wild beasts and the wild beasts after us".⁶⁰

Tāhir

This class of water, though itself pure, cannot be used to purify oneself, i.e. *wuḍū'* and *ghusl* are not acceptable with such water. An example of this class of water is that which has already been used in *wuḍū'* or *ghusl* done with the intention of purification or reward. It is pure, not purifying; a subsequent *wuḍū'* or *ghusl* with the same water is not valid. However, this class of water can be used to wash off physical impurities from oneself or from one's clothes, etc.

Najis

Najis is still water of a small quantity (i.e. a little) mixed with an impurity (*najāsah*), whether or not there is a visible sign of impurity on its surface. If a sign of impurity appears on the water, it is considered impure even if the quantity of water is abundant.

'Abundant water' means water of a basin which is ten arms in length and width, and its depth is such that the ground cannot be seen if the water is taken from it with one's hand. What is less than this is called 'little water'. This is based on Imām Muḥammad's saying: "If the pond is big enough that if one side of it is stirred the other side does not stir, then it will not be dirty if any wild animal drinks from it or if any dirt falls in it as long as the smell and taste of the water are not affected by the dirt".⁶¹

⁶⁰ Mālik, *al-Muwatta'* 18; The leftover water of a mule or donkey is pure, but its qualification for *wuḍū'* and *ghusl* is doubtful. The donkey and mule are not allowed to be eaten, but they were used for riding and their sweat used to touch the body. This means that the sweat is pure. Saliva has the same ruling as sweat, but there is no evidence that either can purify. Ibrāhīm al-Nakha'ī says: "There is no good in the leftover water of the mule and donkey, and no one should do *wuḍū'* with the leftover water of a mule and donkey". Imām Muḥammad says: "It is the opinion of Abū Ḥanīfah and we adhere to it". (Abū Ḥanīfah, *K. al-āthār*, p. 8.)

⁶¹ Muḥammad, *al-Muwatta'*, i. 268-269.

The leftover water of a pig or dog is impure. Allāh says about the pig: "It is filth".⁶² Its leftover is certainly foul and impure. As for the dog, Abū Hurayrah narrated that the Messenger of Allāh ﷺ said: "If a dog drinks from the container of any one among you, wash it seven times".⁶³ This means that the container has become foul and it must be cleaned, and the least of such cleaning is to wash it three times; the command of washing it seven times is recommended as a precautionary measure. The same ruling applies to wild animals.

⁶² *al-An'ām* 145.

⁶³ Muslim, *k. al-ṭahārah*, b. *ḥukm wulūgh al-kalb*.

CHAPTER 2: NAJĀSAH AND PURIFICATION FROM IT

THE TERM NAJĀSAH is used to refer to whatever is unclean in a religious sense. It is obligatory for the person intending *ṣalāh* to clean his body, clothing and the place of *ṣalāh* from any *najāsah*. Allāh says at the end of the verse of *wuḍū'* that "*He wants to purify you*",⁶⁴ and as such has prohibited all things that are foul. There are particular types of *najāsah* that He has commanded believers to purify themselves of. Such states of being unclean include *janābah*: "*If you are in a state of janābah, purify yourselves*,"⁶⁵ and menstruation: "*And they question you concerning menstruation. Say: It is an illness, so let women alone at such times and do not have relations with them until they are cleansed*".⁶⁶

TYPES OF NAJĀSAH

What necessitates *wuḍū'* or *ghusl*

What necessitates *wuḍū'* or *ghusl* is impure bodily excretion, like faeces, urine, vomit, blood, *manī*, *madhy* and *wady*.

The faeces (of human beings, and all animals, whether or not their meat is permissible) are impure. Khuzāmah ibn Thābit reported: The Prophet ﷺ was asked about cleansing after relieving oneself. He said: "One should cleanse oneself with three stones which should be free from dung".⁶⁷ 'Abdullāh ibn Mas'ūd related that the Messenger of Allāh ﷺ went to answer a call of nature. He asked 'Abdullāh to bring three stones. 'Abdullāh said: "I found two stones, and looked for the third but I could not get it. So I took animal dung and took it to him. He took the two stones and threw away the dung saying, 'It is dirt'".⁶⁸

⁶⁴ *al-Mā'idah* 6.

⁶⁵ *al-Mā'idah* 6.

⁶⁶ *al-Baqarah* 222.

⁶⁷ Abū Dāwūd, *k. al-ṭahārah*, *b. al-istinjā' bi al-ahjār*.

⁶⁸ al-Bukhārī, *k. al-wuḍū'*, *b. lā yustanjā bi rawth*.

The urine of those animals which are not permissible is impure like their stools. The urine of those animals which are permissible for food, however, is lighter in impurity. If a person contracts a minor impurity on his body or clothing, then he still is permitted to perform *ṣalāh* as long as such impurity does not amount to a quarter of any part of his clothing.

The urine of an unweaned baby can be cleaned by light washing. Umm Qays bint Miḥṣan reported that she went to the Messenger of Allāh ﷺ with her little son who had not attained the age of eating. The Messenger of Allāh ﷺ seated him on his lap, and he urinated on his clothes. The Prophet ﷺ called for some water, which he sprayed over his clothes, and did not give them a complete washing.⁶⁹ 'Alī narrated that the Messenger of Allāh ﷺ said: "The urine of a baby girl is to be washed thoroughly and the urine of a baby boy should have water sprinkled upon it".⁷⁰ Imām Muḥammad confirmed the concession about the urine of a male baby not on solid food, and the command to wash the urine of a female baby. However, he also stated that the washing of both is preferred and that that is also the opinion of Abū Ḥanīfah.⁷¹

Vomit is impure. However, an insignificant amount of it is not considered impure as it does not break one's *wuḍū'*.

Blood that has come out and has flowed away from the body is impure, like menstrual blood, or blood dripping from an injury. The Qur'ān states: "*Say: I do not find in that which is revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be a dead animal, or blood poured forth, or swine flesh, for that surely is foul*".⁷² Scholars affirm that this means blood that flows out. Conversely, blood that does not so flow, but instead remains on the surface of the body has no objections.⁷³

⁶⁹ al-Bukhārī, *k. al-wuḍū'*, *b. bawl al-ṣibyān*; Muslim, *k. al-ṭahārah*, *b. ḥukm bawl al-ṭifl al-raḍī wa kayfiyyat ghaslīh*.

⁷⁰ Abū Dāwūd, *k. al-ṭahārah*, *b. bawl al-ṣabī yuṣību al-thawb*; al-Tirmidhī, *k. al-ṭahārah*, *b. mā jā'a fī naḍḥ bawl al-ghulām qabla an yaṭ'am*.

⁷¹ Muḥammad, *al-Muwatta'*, i, 256-8.

⁷² *al-An'ām* 145.

⁷³ Imām Muḥammad did not agree with this, and he regarded blood that does not flow as impure. (*Badā'ī al-ṣanā'ī*, i, 363-364.)

Manī means sperm and is impure. If it is moist, then it must be washed off; if it has dried on one's clothing, it is acceptable to scrape it off. 'Āishah said: "I used to scratch the sperm off the Messenger of Allāh's clothes if it was dry, and wash it off if it was still wet".⁷⁴ Ṭalḥah ibn 'Abdullāh narrated that Abū Hurayrah said about clothing tainted with sperm: "Wash it if you see it, otherwise wash the whole cloth".⁷⁵ Ibrāhīm al-Nakha'ī said: "Wash the sperm from your cloth".⁷⁶

Madhy is a white sticky fluid that flows from one's private part because of thoughts about desire, foreplay and so on. It too is impure and it is obligatory to wash it off if it contaminates one's clothing or body. 'Alī said: "I used to excrete *madhy*, so I asked a man to ask the Messenger of Allāh about it. I was shy to do so because of my position with respect to his daughter ['Alī was the Prophet's son-in-law]. The Prophet affirmed: 'Do *wuḍū*' and wash your private parts'.⁷⁷

Wady is white drops following urination. 'Abdullāh ibn 'Abbās affirmed that if someone has got *madhy* or *wady*, he must wash his private parts and do *wuḍū*.⁷⁸ Mujāhid and 'Ikrimah said: "From *madhy* and *wady*, one has to wash his private parts, then do *wuḍū*".⁷⁹

Pigs

The pig, as has been narrated from Abū Ḥanīfah, is *najis al-'ayn*, i.e. every part of it is unclean.⁸⁰ The Qur'ān states: "*Say: I do not find in that which is revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be a dead animal, or blood poured forth, or swine flesh, for that surely is foul*".⁸¹ This means that every part of the pig is unclean.

Dogs

The dog is impure and hence any container that has been licked by a

⁷⁴ al-Ṭahāwī, *Sharḥ ma'ānī al-āthār*, i. 49; al-Dāraqutnī, *al-Sunan*, i. 131.

⁷⁵ al-Ṭahāwī, *ibid.*, i. 52.

⁷⁶ Ibn Abī Shaybah, *al-Muṣannaf*, i. 83.

⁷⁷ Muslim, *k. al-ḥayḍ, b. al-madhy*.

⁷⁸ al-Ṭahāwī, *Sharḥ ma'ānī al-āthār*, i. 47.

⁷⁹ Ibn Abī Shaybah, *al-Muṣannaf*, i. 88.

⁸⁰ *Tuḥfat al-fuqahā'* 30.

⁸¹ *al-An'ām* 145.

dog must be washed. It has been narrated by Abū Hurayrah that the Messenger of Allāh said: "If a dog drinks from the container of any one among you, wash it seven times".⁸² As mentioned earlier, the cleaning that can be achieved by washing three times is compulsory, though washing the container seven times is recommended, as mentioned in the ḥadīth. If a dog licks a pot that has dry food in it, what it touched and what surrounds it must be thrown away. The remainder may be kept, as it is still pure. Similarly, if someone's body or clothing has been touched by a dog then it is not impure, unless what touches the body is wet (for example the dog's saliva, mouth or wet fur, etc.)

Animal carcasses

Animals that have died without being slaughtered in the prescribed manner are described as 'dead'. They are impure as the Qur'ān states: "*Say: I do not find in that which is revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be a dead animal, or blood poured forth, or swine flesh, for that surely is foul*".⁸³ It also includes any body part cut off a live animal – this too is to be regarded as 'dead'. Abū Wāqid al-Laythī reported that the Prophet said: "What is cut off of a live animal is regarded as dead",⁸⁴ i.e. considered as an animal that has not been properly slaughtered.

Dead fish and dead locusts are pure. 'Abdullāh ibn 'Umar reported that the Messenger of Allāh said: "Two types of dead animals and two types of blood have been made lawful for us. The types of dead animals are fish and locusts. The two types of blood are the blood of the liver and the spleen".⁸⁵

Similarly, creatures such as flies, scorpions, wasps, and so on, from which blood does not flow, are pure. Salmān al-Fārisī narrated that the Messenger of Allāh said: "Death in the water of such creatures from which blood does not flow, does not alter the condition of the water".⁸⁶ Abū Sa'īd al-Khudrī narrated that the Messenger of Allāh said: "If a fly falls into a vessel [containing food or drink] of any of you, then dip

⁸² Muslim, *k. al-ṭahārah, b. ḥukm wulūgh al-kalb*.

⁸³ *al-An'ām* 145.

⁸⁴ Abū Dāwūd, *k. al-ṣayd, b. fī ṣayd quṭī'a minhu qīṭ'ah*.

⁸⁵ Ibn Mājah, *k. al-aṭ'imah, b. al-kabid wa al-ṭihāl*.

⁸⁶ al-Dāraqutnī, *al-Sunan*, i. 37.

the fly in it, and then take it out. [The reason for doing so is] because on one wing of the fly there is disease and on the other wing the cure, and the fly always puts the wing with disease in first".⁸⁷

The hide, hair, bones, horns, wool, and feathers of dead animals are considered pure. 'Abdullāh ibn 'Abbās reported that a client of Maymūnah was given a sheep as charity, and it died. The Messenger of Allāh ﷺ passed by it and said: "Why did you not remove its skin, tan it, and then you would have benefited from it?" She said: "It is dead". He said to her: "Only eating it is forbidden".⁸⁸ It is reported from Ibn 'Abbās that the Prophet ﷺ also said: "What is forbidden from the dead is its meat. As for its skin, hair, teeth, and wool, they are permissible".⁸⁹ Hammād said: "There is no harm in the feather of the dead bird". As regards the bones of dead animals such as elephant and the like, Imām al-Zuhrī said: "I have known some scholars of the early generations who used objects made of them for combs and pots for oil, and they did not see anything wrong in that". Ibn Sīrīn and Ibrāhīm al-Nakha'ī said: "There is no harm in the trade of elephant tusks".⁹⁰

Alcohol

Alcohol is impure. Allāh says in the Qur'ān: "*O you who believe, intoxicants, games of chance, idols and divining arrows are filth from the infamy of Satan's handiwork*".⁹¹ Abū Tha'labah al-Khushanī asked the Messenger of Allāh ﷺ about what should be done if they come into contact with the people of the Book, while they were cooking swine in their pans and drinking wine from their pots. The Messenger of Allāh ﷺ said: "If you find any other pan and pot then eat and drink from it; but if you do not find other than their containers then wash [them], then eat and drink".⁹² Al-Ḥasan al-Baṣrī said: "If a drop of wine or blood drops into a container,

⁸⁷ al-Bukhārī, *k. al-ṭibb*, b. *idhā waqa'a al-dhubābu fī al-inā'*.

⁸⁸ Muslim, *k. al-ḥayḍ*, b. *ṭahārat julūd al-maytati bi al-dibāgh*.

⁸⁹ al-Dāraquṭnī, *al-Sunan*, i. 43.

⁹⁰ al-Bukhārī, *k. al-wuḍū'*, b. *mā yaqa'u min al-najāsāt fī al-samn wa al-mā'*.

⁹¹ *al-Mā'idah* 90.

⁹² Abū Dāwūd, *k. al-aṭ'imah*, b. *al-akl fī āniyat ahl al-kitāb*.

it should be poured out".⁹³ Mujāhid said: "If wine drops over your cloth, wash it; it is more severe than blood".⁹⁴

Najāsah that is forgiven

The rulings about *najāsah* that has fallen into water were explained earlier. As for the *najāsah* that gets onto one's clothing and body, a little of it is forgiven. The definition of 'little' depends on the nature of *najāsah*, which is divided into two types:

Najāsah ghalīẓah

This refers to gross impurity affirmed as such by a text, and not contradicted by any other text, such as faeces, urine and blood. It is impure and it is obligatory to remove it. Only if the quantity of the *najāsah* is very little is the person permitted to do *ṣalāh* – the 'very little' is defined as the size of a *dirham* (about the size of a British fifty pence piece) in surface area or less. Ibrāhīm al-Nakha'ī said: "If blood, urine, etc., are the size of a *dirham* then re-do your *ṣalāh*, and if they are less than that then carry on in your *ṣalāh*".⁹⁵ This means that what is forgiven is less than a *dirham* in size, though the opinion in the Ḥanafī *madhhab* is that the size of a *dirham* and less is forgiven. Hence why Imām Muḥammad said after quoting Ibrāhīm al-Nakha'ī's opinion: "His *ṣalāh* is valid until it is more than the *dirham* of a big weight, if it is like that (i.e. more than a *dirham*) then *ṣalāh* is not valid. This is the opinion of Abū Ḥanīfah".⁹⁶

Najāsah khafīfah

This refers to light or lesser impurity, about which there are differing texts, like the urine of those animals whose meat is permissible. If a light impurity, i.e. the urine of a sheep or cow gets on to someone's clothing it is permitted to do *ṣalāh* in that clothing as long as no more than a quarter of the clothing is affected. Imām Muḥammad narrated from Abū Ḥanīfah saying: "If the urine of these animals falls in the container used in *wuḍū'* it will corrupt it, and if plenty of it gets on

⁹³ Ibn Abī Shaybah, *al-Muṣannaf*, i. 154.

⁹⁴ *Ibid.*, i. 176.

⁹⁵ Abū Ḥanīfah, *K. al-āthār* 29.

⁹⁶ *Ibid.*

one's clothing and one prays in them, then one has to repeat the *ṣalāh*. Imām Muḥammad said: "I do not see any harm in it; it does not spoil any water or clothing".⁹⁷ However, Abū Ḥanīfah's opinion is preferred over that of Imām Muḥammad's.

HOW TO PURIFY NAJĀSAH

It is permitted to clean *najāsah* with pure water and anything else clean as long as it is possible to remove the impurity by such means, for example, by using vinegar or rose water.⁹⁸ Details about how to clean different types of impurity are given below.

PURIFYING THE BODY AND CLOTHING

Removing an impurity that must be washed off the body and clothing is of two kinds:

1. Visible impurity, like blood and faeces. If this kind of impurity gets on the body or clothing, then it must be washed so that the impure substance itself is removed. However, there is no harm if some stains remain after necessary washing. Abū Hurayrah reported that Khawlah bint Yāsār came to the Prophet ﷺ and said: "O Messenger of Allāh ﷺ, I have only one garment and I menstruate in it, what should I do?" He said: "When you are purified, wash it and pray in it". She asked: "If blood is not removed, then what?" He said: "It is enough for you to wash the blood off, its stain will not do any harm to you".⁹⁹

2. Invisible impurity, like urine. In this case, purification is effected by washing it off until one considers that, in all likelihood, it has been removed. In most cases this can be achieved by washing at least three times.

Machine washing and dry cleaning

Clothes and the like washed by machine can be used for praying in.

⁹⁷ Ibid., 14.

⁹⁸ Imām Muḥammad does not allow any means other than water for the removal of the impurity, (See: *Badā'ī al-ṣanā'ī*, i. 437-438).

⁹⁹ al-Bukhārī, k. *al-ḥayḍ*, b. *ghasl dam al-mahīd*; Muslim, k. *al-ṭahārah*, b. *najāsāt al-dam wa kayfiyyat ghaslihi*.

Similarly, dry cleaning (which uses a liquid other than water) is an accepted means of purification insofar as it removes all dirt. As explained earlier, *ḥadath* can be removed by *wuḍū'*, *ghusl* or *tayammum*, but purification from *najāsah* can be achieved by removing it whether this is done by water or any other pure liquid.¹⁰⁰

Purifying the ground and what is laid on it

Impurity on the ground can be purified by pouring water over the affected surface. Anas ibn Mālik narrated that a Bedouin urinated in the *masjid*. The Prophet ﷺ said: "Pour a bucket of water over it".¹⁰¹ If impurity on the earth dries in the sun and all trace of it disappears, then it is permitted to do *ṣalāh* on that spot although *tayammum* is not permitted from it. If the impurity is a solid, the ground will only become pure by its removal or the impurity rotting away.¹⁰²

If there is an impurity on a carpet, mattress or a sheet, it can be purified by washing the affected area until the impure substance is removed if the impurity is visible, or by washing it three times if it is invisible.

Purifying smooth objects

Mirrors, glass, knives, painted pots and other smooth surfaces, i.e. surfaces that have no pores (for example, glazed wall and floor tiles, plastic chairs), are purified by washing if the impurity is wet. If the impurity is dried then scraping off the impurity followed by wiping the affected surface will purify them.¹⁰³

Purifying solid matter

If an impurity falls into a liquid substance, the entire liquid becomes impure. However if an impurity falls into a solid matter, what is touched by it and what is around it must be thrown away. Ibn 'Abbās related from Maymūnah that the Prophet ﷺ was asked about a mouse that fell into

¹⁰⁰ al-Marghinānī, *al-Hidāyah*, i. 34.

¹⁰¹ Muslim, k. *al-ṭahārah*, b. *wujūb ghasl al-bawl wa ghayrihi min al-najāsāt idhā ḥaṣalat fī al-masjid wa anna al-arḍa ṭaḥhuru bi al-mā' min ghayr ḥājah ilā ḥafrihā*.

¹⁰² See: *Badā'ī al-ṣanā'ī*, i. 441.

¹⁰³ See: al-Samarqandī, *Tuhfat al-fuqahā'*, 39.

some butter. He said: "Take the mouse and what is around it out, and throw it away. Then eat the rest of your butter".¹⁰⁴

Purifying hide

‘Abdullāh ibn ‘Abbās narrated that the Prophet ﷺ said: "If the animal's skin is tanned, it is purified".¹⁰⁵ Ibn ‘Abbās also reported that a client of Maymūnah was given a sheep as charity, and it died. The Messenger of Allāh ﷺ passed by it and said: "Why did you not remove its skin, tan it, and then you would have benefited from it?" She said: "It is dead". He said to her: "Only eating it is forbidden".¹⁰⁶

Based on these reports, scholars agree that tanning purifies the hide and the fur of any dead animal. However, they differ on whether tanning can purify the hide of a pig. Abū Yūsuf holds that it can. Considering this view, boots, shoes, belts or anything else made of tanned pig's hide are allowed.¹⁰⁷

Istinjā'

Istinjā' means the cleaning of oneself after urinating or defecating. It is a Sunnah. This is acceptable if done with paper, stone or anything that serves the same purpose of wiping until the private parts are clean. There is no fixed number of times prescribed for this to be done in the Sunnah. However, using water to complete the cleaning is preferable. Imām Muḥammad said: "Washing with water in *istinjā'* is more preferred to us. This is the opinion of Abū Ḥanīfah".¹⁰⁸ If the impurity has spread then only cleaning with water or some other pure liquid is acceptable.

One must not do *istinjā'* with bones, droppings, foodstuffs or with one's right hand. The Prophet ﷺ prohibited this. Ruwayfi' ibn Thābit reported: "The Messenger of Allāh ﷺ said: 'You may live for a long time after me, so tell people that if anyone ties his beard, or wears round his neck a string, or cleanses himself with animal dung or bone, Muḥammad has nothing to do with him'".¹⁰⁹ ‘Abdullāh ibn Mas‘ūd narrated: "The

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¹⁰⁶ Ibid.

¹⁰⁷ See: al-Samarqandī, *Tuhfat al-fuqahā'*: 39.

¹⁰⁸ Abū Ḥanīfah, K. *al-āthār* 16.

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Messenger of Allāh ﷺ said: 'Do not do *istinjā'* with droppings or bones for they are taken as provision by your brothers from amongst the *jinn*'.¹¹⁰

The Sunnahs of istinjā'

Certain manners and courtesies of *istinjā'* are mentioned in the Sunnah. These are as follows:

Sunnahs relating to the person

CARRYING ANYTHING WITH THE DIVINE NAME ON IT

It is not proper for one to carry something that has Allāh's name upon it. Anas related that the Messenger of Allāh ﷺ had a ring engraved with *Muḥammad Rasūl Allāh* (Muḥammad, the Messenger of Allāh ﷺ), which he removed when he went to fulfil his need. Ibrāhīm al-Nakha'ī did not like carrying anything that had Qur'ānic writing on it unless it were kept in a pocket or hidden elsewhere. Imām Muḥammad said: "This is the opinion of Abū Ḥanīfah and we adhere to it".¹¹¹

SUPPLICATION

One should remember Allāh's name and seek refuge in Him at the time of entering the toilet or before removing one's clothes to relieve oneself. Anas reported that when the Messenger of Allāh ﷺ entered the toilet, he used to say:

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

"In the name of Allāh. O Allāh I seek refuge in You from male and female devils".¹¹²

One should enter the toilet with one's left foot, and exit with one's right foot. While exiting one should say: 'غُفْرَانِكَ اللَّهُمَّ' 'O Allāh I seek your forgiveness'. 'Ā'ishah related that when the Messenger of Allāh ﷺ left the toilet, he would say this supplication.¹¹³ It is related from Anas ibn Mālik that the Prophet ﷺ used to say:

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¹¹² al-Bukhārī, k. *al-wuḍū'*, b. *mā yaqūlu 'inda al-khala'*.

¹¹³ Abū Dāwūd, k. *al-ṭahārah*, b. *mā yaqūlu al-rajul idhā kharaja min al-khala'*; al-Tirmidhī, k. *al-ṭahārah*, b. *mā yaqūlu idhā kharaja min al-khala'*.

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¹⁰⁶ Ibid.

¹⁰⁷ See: al-Samarqandī, *Tuhfat al-fuqahā'*, 39.

¹⁰⁸ Abū Ḥanīfah, *K. al-āthār* 16.

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¹¹² al-Bukhārī, *k. al-wuḍū'*, *b. mā yaqūlu 'inda al-khala'*.

¹¹³ Abū Dāwūd, *k. al-ṭahārah*, *b. mā yaqūlu al-rajul idhā kharaja min al-khala'*; al-Tirmidhī, *k. al-ṭahārah*, *b. mā yaqūlu idhā kharaja min al-khala'*.

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

"Praise is due to Allāh Who made the filth leave me and Who has granted me well-being".¹¹⁴

TALKING

Abū Sa'īd reported that he heard the Messenger of Allāh ﷺ say: "When two persons go together for relieving themselves uncovering their private parts and talking to each other, Allāh, Exalted is He, becomes wrathful at this".¹¹⁵ Al-Muhājir ibn Qunfudh related that he inadvertently went to the Prophet ﷺ while he was urinating, and greeted him. The Prophet ﷺ did not return his greeting, until he had done *wuḍū'*, then he apologised to him saying: "I did not like to mention Allāh's name without purity".¹¹⁶

URINATING WHILST STANDING

One should not urinate whilst standing. 'Ā'ishah said: "If someone relates to you that the Messenger of Allāh ﷺ urinated while standing, do not believe him. He only urinated while sitting".¹¹⁷ However, if the place is such that it is difficult or improper to sit, then one can urinate while standing. Ḥudhayfah reported that the Messenger of Allāh ﷺ went to a place where the people threw their waste and (for that reason) he did not sit but urinated while standing. Ḥudhayfah withdrew. When the Prophet ﷺ had finished he called him back and the Prophet ﷺ made *wuḍū'*.¹¹⁸ Scholars affirm that it is desirable to urinate while sitting, but to do so standing is permissible if there is an excuse; in the Prophet's case above, the place was dirty.

¹¹⁴ Ibn Mājah, *k. al-ṭahārah wa sunanuhā*, *b. mā yaqūlu idhā kharaja min al-khala'*.

¹¹⁵ Abū Dāwūd, *k. al-ṭahārah*, *b. karāhiyat al-kalām 'inda al-hājah*.

¹¹⁶ Abū Dāwūd, *k. al-ṭahārah*, *b. ayaruddu al-salāma wa huwa yabūlu*.

¹¹⁷ al-Tirmidhī, *k. al-ṭahārah*, *b. mā jā'a fī al-nahy 'an al-bawl qā'imān*.

¹¹⁸ al-Bukhārī, *k. al-wuḍū'*, *b. al-bawl qā'imān wa qa'idān*; Muslim, *k. al-ṭahārah*, *b. al-mash' alū al-khuffayn*.

Sunnahs relating to place

PRIVACY

Abū Hurayrah narrated that the Prophet ﷺ said: "Whoever goes to the toilet, should hide".¹¹⁹ Mughīrah ibn Shu'bah narrated, "We were journeying with the Messenger of Allāh ﷺ. When he needed to relieve himself, he would go far away".¹²⁰

AVOIDING THE DIRECTION OF THE QIBLAH

While urinating, one should neither face nor turn one's back towards the *qiblah*, whether the person is in a toilet or out in a field. Abū Ayyūb al-Anṣārī reported that the Messenger of Allāh ﷺ said: "When one of you relieves himself, he should neither face the *qiblah* nor turn his back to it".¹²¹ Abū Hurayrah reported that the Messenger of Allāh ﷺ said: "I am like a father to you. When any of you goes to the privy, he should not face or turn his back towards the *qiblah*. He should not cleanse with his right hand." The Prophet ﷺ also commanded the use of three stones and forbade the use of dung or decayed bones.¹²²

CHOOSING THE PLACE

In order to avoid any impurity reaching one's clothing one should locate a soft and low piece of ground. It is related from Abū Mūsā that the Messenger of Allāh ﷺ went to a low and soft part of the ground and urinated. He then said: "When one of you urinates, he should choose a proper place to do so".¹²³

One should not urinate in bathing places or in still water. 'Abdullāh ibn Mughaffal narrated that the Messenger of Allāh ﷺ said: "None of you should urinate in a bathing place and then make *ghusl* or *wuḍū'* there, for evil thoughts come from that".¹²⁴ Jābir and Abū Hurayrah said the Prophet ﷺ forbade urinating in still water.¹²⁵

¹¹⁹ Abū Dāwūd, *k. al-ṭahārah*, *b. al-istitār fī al-khala'*.

¹²⁰ al-Tirmidhī, *k. al-ṭahārah*, *b. mā jā'a ann al-nabiyya ṣallallāhu 'alayhi wa sallama kāna idhā arāda al-hājata ab'ada fī al-madkhab*.

¹²¹ al-Bukhārī, *k. al-wuḍū'*, *b. lā tustaqbalu al-qiblah bi ghā'it aw bawl*.

¹²² Abū Dāwūd, *k. al-ṭahārah*, *b. karāhiyat al-istiqbāl 'inda qaḍā' al-hājah*.

¹²³ Abū Dāwūd, *k. al-ṭahārah*, *b. al-rajul yatabawwa'u li bawlihi*.

¹²⁴ Abū Dāwūd, *k. al-ṭahārah*, *b. fī al-bawl fī al-mustaḥamm*.

¹²⁵ al-Bukhārī, *k. al-wuḍū'*, *b. al-bawl fī al-mā' al-dā'im*; Muslim, *k. al-ṭahārah*, *b. al-nahy 'an al-bawl fī al-mā' al-rākid*.

Shaded places where people go to rest, and those places where people walk and assemble should not be used for urinating. Abū Hurayrah reported that the Messenger of Allāh ﷺ said: "Be on your guard against two acts which provoke curse". They [his Companions] asked, "What are those acts?" He said: "Relieving yourself in people's walkways or in their shade".¹²⁶ Mu'adh ibn Jabal reported: The Messenger of Allāh ﷺ said: "Be on your guard against three things which provoke cursing: relieving oneself at watering places, on thoroughfares, and in the shade."¹²⁷

A hole in the ground should not be used for urinating. 'Abdullāh ibn Sirjis reported that the Prophet ﷺ forbade urinating into a hole. Qatādah (the narrator of this ḥadīth from 'Abdullāh ibn Sirjis) was asked about the reason for such disapproval. He replied, "It is said that these holes are habitats of the *jinn*".¹²⁸

Sunnahs relating to cleaning

It is preferable to clean oneself with tissue or stone, followed by water. If the impurity has spread then water or any other pure liquid must be used. 'Ā'ishah reported that the Messenger of Allāh ﷺ said: "When one of you goes to relieve himself, he should take three stones to cleanse himself; for they will be enough for him".¹²⁹ Anas ibn Mālik reported: "The Messenger of Allāh ﷺ entered a park. He was accompanied by a boy who had a jug of water with him. He was the youngest of us. He placed it near the lote-tree. The Prophet ﷺ relieved himself. He came to us after he had cleansed himself with water".¹³⁰ Abū Hurayrah reported the Prophet ﷺ said: "The following verse was revealed in connection with the people of Qubā': 'In it are men who love to be purified', (*al-Barā'ah* 108)." Abū Hurayrah said: "They used to cleanse themselves with water after relieving themselves. So the verse was revealed in connection with them".¹³¹

¹²⁶ Muslim, k. *al-ṭahārah*, b. *al-nahy 'an al-takhallī fī al-ṭuruq wa al-zilāl*.

¹²⁷ Abū Dāwūd, k. *al-ṭahārah*, b. *al-mawāḍi' allatī nahā al-nabī ṣallallāhu 'alayhi wa sallam 'an al-bawl fīhā*.

¹²⁸ Abū Dāwūd, k. *al-ṭahārah*, b. *al-nahy 'an al-bawl fī al-juhr*; al-Nasā'ī, k. *al-ṭahārah*, b. *karāhiyat al-bawl fī al-juhr*.

¹²⁹ Abū Dāwūd, k. *al-ṭahārah*, b. *al-istinjā' bi al-ahjār*.

¹³⁰ Abū Dāwūd, k. *al-ṭahārah*, b. *fī al-istinjā' bi al-mā'*.

¹³¹ Ibid.

The right hand should not be used for cleaning oneself. 'Abdal-Raḥmān ibn Yazīd related that Salmān al-Fārisī was asked: "Your Prophet ﷺ has taught you everything, even how to relieve yourselves?" Salmān said: "Yes, he forbade us from facing the *qiblah* while relieving ourselves, from cleaning ourselves with our right hands, and from cleaning ourselves with less than three stones, and he forbade us to use a piece of dung or bone to clean ourselves".¹³² Hafṣah, the wife of the Prophet ﷺ reported: "The Prophet ﷺ used his right hand for eating, drinking, and putting on his clothes. He used his left hand for other purposes".¹³³ 'Ā'ishah reported: "The Prophet ﷺ used his right hand for *wuḍū'* and eating, and his left hand for *istinjā'* and anything repugnant".¹³⁴

Any bad smell that may be on the hand after cleaning should be removed. Jarīr said: "Once I was with the Messenger of Allāh ﷺ. He relieved himself, then said: 'O Jarīr bring water'. I brought him water. He cleansed himself, then rubbed his hands against the soil".¹³⁵

Sunan al-fiṭrah

There are certain Sunnahs, called *sunan al-fiṭrah* (actions that correspond to the proper form and nature of humankind), which Allāh preferred for His prophets, and which distinguish them and their followers from the rest of humankind. The Prophet ﷺ said: "Ten things constitute *fiṭrah*: trimming one's moustache, growing one's beard, using the tooth stick, gargling, cleaning one's nose with water, cutting one's nails, washing one's *barājim* (finger joints), plucking one's underarm hair, shaving one's pubic hair and circumcision".¹³⁶

As regards trimming one's moustache, Ibn 'Umar related that the Messenger of Allāh ﷺ said: "Be different from the polytheists: let your beard grow and cut your moustache".¹³⁷ Zayd ibn Arqam related that the Prophet ﷺ said: "Whoever does not cut his moustache is not one of

¹³² Muslim, k. *al-ṭahārah*, b. *al-istiṭābah*.

¹³³ Abū Dāwūd, k. *al-ṭahārah*, b. *karāhiyat mass al-dhakar bi al-yamīn fī al-istibrā'*.

¹³⁴ Ibid.

¹³⁵ al-Nasā'ī, k. *al-ṭahārah*, b. *dalk al-yad bi al-arḍ ba'da al-istinjā'*.

¹³⁶ Abū Dāwūd, k. *al-ṭahārah*, b. *al-siwāk min al-fiṭrah*; Abū Dāwūd mentioned a few *aḥādīth* in this chapter which differ from each other in one or more things.

¹³⁷ Muslim, k. *al-ṭahārah*, b. *khiṣāl al-fiṭrah*.

us".¹³⁸ One should ensure that one's moustache is not so long that food particles, drink and dirt accumulate in it.

A beard is a sign of masculinity. In several *aḥādīth* the Prophet ﷺ advised Muslims to let their beards grow. All scholars agree that it is *Sunnah Mu'akkadah* (Emphatic or highly stressed *Sunnah*) to do so. No scholar has sanctioned shaving off one's beard or cutting it so short that it resembles shaving. However, beards should not be left so long that they become untidy. Whenever Ibn 'Umar performed Ḥajj or 'umrah, he would hold his beard in his fist and, whatever protruded beyond his fist, he would cut off.¹³⁹

Abū Hurayrah reported that the Messenger of Allāh ﷺ said: "Five things form part of one's *fiṭrah*: circumcision, shaving one's pubic hair, trimming one's moustache, removing the hair from under one's arms and trimming one's nails".¹⁴⁰ It is *Sunnah* to pluck out underarm hair, but if someone shaves or trims this, it nonetheless suffices.¹⁴¹

Abū Hurayrah reported that the Messenger of Allāh ﷺ said: "Ibrāhīm circumcised himself when he was more than 80 years old".¹⁴² This is a *Sunnah*, rather than being obligatory. Some scholars recommend it to be done on the seventh day, but there is nothing that explicitly states its time.

It is preferable to cut one's nails and trim one's moustache and so on, on a weekly basis. One is not allowed to leave them for more than forty days. Anas ibn Mālik reported, that the Messenger of Allāh ﷺ specified the period within which men should trim their moustaches, cut their nails, remove their underarm and pubic hair, as forty days.¹⁴³

¹³⁸ al-Nasā'ī, k. al-ṭahārah, b. qaṣṣ al-shārib.

¹³⁹ al-Bukhārī, k. al-libās, b. taqlīm al-azfār.

¹⁴⁰ Muslim, k. al-ṭahārah, b. khiṣāl al-fiṭrah.

¹⁴¹ See Muslim, k. al-ṭahārah, b. khiṣāl al-fiṭrah.

¹⁴² al-Bukhārī, k. aḥādīth al-anbiyā', b. qawl Allāh ta'ālā wattakhadha Allāhu Ibrāhīmu khalīlan.

¹⁴³ al-Nasā'ī, k. al-ṭahārah, b. al-tawqīt fī dhālik.

CHAPTER 3: WUḌŪ'

WUḌŪ' COMPRISES WASHING particular parts of the body with water. Allāh says in the Qur'ān: "O you who believe, when you rise for ṣalāh, wash your faces and your hands up to the elbows and wipe your heads and wash your feet up to the ankles".¹⁴⁴ Abū Hurayrah reported that the Messenger of Allāh ﷺ said: "Allāh does not accept the ṣalāh of one who has nullified his wuḍū' until he does it again".¹⁴⁵ There is a consensus among the Companions and all scholars that ṣalāh without wuḍū' is invalid.

THE VIRTUES OF WUḌŪ'

Numerous *aḥādīth* highlight the virtues of wuḍū'. Abū Hurayrah reported that the Messenger of Allāh ﷺ came to the graveyard and said: "Peace be upon you, O home of believing people. Allāh willing, we shall meet you soon, although I wish I could see my brothers". They asked: "Are we not your brothers, O Messenger of Allāh ﷺ?" He said: "You are my Companions. My brothers are those who have not come yet". They said: "How will you recognise the people of our nation who will come after you, O Messenger of Allāh ﷺ?" He said: "If a man has a group of horses with white forelocks amidst a group of horses with black forelocks, will he recognise his horses?" They said: "Certainly, O Messenger of Allāh ﷺ". He said: "They will come with white streaks from their wuḍū', and I will receive them at my cistern. But there will be some who will be driven away from my cistern as a stray camel is driven away. I will call them to come. It will be said, 'They changed after you'. Then I will say: 'Be off, be off'".¹⁴⁶

'Abdullāh ibn al-Ṣunābiḥī stated that the Messenger of Allāh ﷺ said: "When a slave of Allāh makes wuḍū' and rinses his mouth, his sins fall away from his mouth. As he rinses his nose, his sins fall away from it.

¹⁴⁴ al-Mā'idah 6.

¹⁴⁵ al-Bukhārī, k. al-wuḍū', b. lā tuqbalu ṣalātun biḡhayri ṭuhūr.

¹⁴⁶ Mālik, al-Muwatta' 21.

When he washes his face, his sins fall away from his face until they drop from beneath his eyelashes. When he washes his hands, his sins fall away from them until they drop from beneath his fingernails. When he wipes his head, his sins fall away from it until they drop from his ears. When he washes his feet, his sins fall away from them until they drop from beneath his toenails. Then his walking to the *masjid* and his *ṣalāh* earn him additional reward".¹⁴⁷

Abū Hurayrah reported that the Messenger of Allāh ﷺ said: "Shall I inform you of that by which Allāh removes sins and raises degrees?" They said, "Certainly, O Messenger of Allāh ﷺ". He said: "Perfecting *wuḍū'* under difficult circumstances, making plenty of steps to the *masjid*, and waiting for one *ṣalāh* after another. This is *ribāṭ* (i.e. guarding the frontiers)".¹⁴⁸

THE FARḌS OF WUḌŪ'

There are four *farḍ*s in *wuḍū'*. These have been mentioned above in the verse quoted on *wuḍū'*.

Washing one's face

This means washing the whole face with water, from the top of the forehead to the bottom of the chin, and from one earlobe to the other.

Washing one's arms

The arms, including the elbows, must be washed, for the Prophet ﷺ always did so, and none of the Companions excluded their elbows from such washing. Jābir ibn 'Abdullāh narrated that when the Messenger of Allāh ﷺ reached the elbows during the washing of his arms, he would pour water on them.¹⁴⁹

Wiping one's head

It is *farḍ* to wipe a quarter of the head (i.e. the size of the forehead), because al-Mughīrah ibn Shu'bah narrated that the Prophet ﷺ: "Went to the part of someone's yard reserved for rubbish, urinated, made

¹⁴⁷ Ibid., 21-22.

¹⁴⁸ Muslim, *k. al-ṭahārah*, *b. faḍl isbāgh al-wuḍū' 'alā al-makāriḥ*.

¹⁴⁹ al-Dāraquṭnī, *al-Sunan*, i. 86.

wuḍū' and wiped over his forehead and *khuffs* (leather socks)".¹⁵⁰ Sālim narrated that his father ('Abdullāh ibn 'Umar) used to wipe his forehead when he did *wuḍū'*.¹⁵¹

Washing one's feet

The feet, including one's ankles must be washed, for the Prophet ﷺ and the Companions always did so. 'Abdullāh ibn 'Amr said: "The Prophet ﷺ lagged behind us during one of our travels. He caught up with us after we had delayed the *ʿAṣr Ṣalāh*. We started to do *wuḍū'* and were wiping over our feet, when the Prophet ﷺ said: 'Woe to the heels, save them from the hellfire', repeating it two or three times".¹⁵² The practice of washing feet in *wuḍū'* has been narrated by many Companions and Followers, like 'Umar, 'Alī, 'Abdullāh ibn 'Umar, 'Abdullāh ibn 'Abbās, Anas, Rubayyi' ibn Mu'awwidh, 'Urwah ibn Zubayr, Ibrāhīm al-Nakha'ī, al-Ḥasan al-Baṣrī, Abū Mijlaz, 'Aṭā' and others.¹⁵³ Ḥakam said: "Washing the feet is a continuous Sunnah from the Prophet ﷺ through the generations of Muslims".¹⁵⁴ Al-Kāsānī said: "It is known by *tawātur* that the Prophet ﷺ washed his feet in *wuḍū'*; no Muslim can deny that".¹⁵⁵

THE SUNNAHS OF WUḌŪ'

The Sunnah actions performed in *wuḍū'* are not considered obligatory, as the Prophet ﷺ did not stick to them rigorously, nor did he censure anyone for not doing them. However, if one does *wuḍū'* with all its *farḍ*s and Sunnahs one's *wuḍū'* will be more perfected; on the Day of Judgement the light of those parts of the body purified by *wuḍū'* will increase. Abū Hurayrah reported that the Messenger of Allāh ﷺ said: "My nation will come with bright streaks of light from the traces of *wuḍū'*". Abū Hurayrah then said: "If one can lengthen one's streak of light, one should do so".¹⁵⁶

¹⁵⁰ Muslim, *k. al-ṭahārah*, *b. al-maṣḥ 'alā al-khuffayn*.

¹⁵¹ al-Ṭahāwī, *Sharḥ ma'ānī al-āthār*, i. 32.

¹⁵² al-Bukhārī, *k. al-wuḍū'*, *b. ghaṣl al-rijlayn wa lā yamsaḥu 'alā al-qadamayn*.

¹⁵³ Ibn Abī Shaybah, *al-Muṣannaḥ*, i. 26-27.

¹⁵⁴ Ibid., i. 26.

¹⁵⁵ al-Kāsānī, *Badā'ī al-ṣanā'ī*, i. 121.

¹⁵⁶ al-Bukhārī, *k. al-ṭahārah*, *b. faḍl al-wuḍū'*, *wa al-ghurr al-muḥajjalūna min āthār al-wuḍū'*.

SUNNAH ACTIONS WITHIN WUDŪ' ARE AS FOLLOWS.

Sunnahs at the beginning of wudū'

Intention

Making intention is an inward wish to perform an action for the sake of Allāh. It is entirely a heartfelt action – verbal utterances are not necessary for intention. 'Umar narrated that the Prophet ﷺ said: "Every action is based on intention, and everyone shall have what he intended".¹⁵⁷

Mentioning Allāh's name

'Amrah said: "I asked 'Ā'ishah how was the prayer of the Messenger of Allāh ﷺ? She said: 'When he did wudū' he would put his hand in the water, say Allāh's name, and then do wudū' perfectly'.¹⁵⁸ It is narrated from the Prophet ﷺ that: "There is no wudū' for the one who did not mention Allāh's name during his wudū'". After recording this ḥadīth, Imām al-Tirmidhī discusses its authenticity. He narrated that Aḥmad ibn Ḥanbal said: "I do not know any ḥadīth on this subject that has a good chain of narration; Imām al-Bukhārī said the best thing on this subject is the above-mentioned ḥadīth".¹⁵⁹ Ḥasan al-Baṣrī said: "One should mention Allāh's name when one does wudū'; if one does not, it is still valid."¹⁶⁰

Washing one's hands

It is Sunnah to wash one's hands up to the wrists three times before putting them in a vessel containing the water used for wudū'. Abū Hurayrah reported that the Prophet ﷺ said: "When one of you rises from his sleep, he should not dip his hands into his pot until he has washed his hands three times, for he does not know where his hands

¹⁵⁷ al-Bukhārī, k. *bad' al-wahy*.

¹⁵⁸ Ibn Abī Shaybah, *al-Muṣannaf*, i. 12.

¹⁵⁹ al-Tirmidhī, k. *al-ṭahārah*, b. *mā jā'a fī al-tasmiyati 'inda al-wudū'*; Ibn Abī Shaybah, *al-Muṣannaf*, i. 12.

¹⁶⁰ Ibn Abī Shaybah, *ibid.*, i. 12.

have spent the night".¹⁶¹ Aws ibn Abī Aws said: "I saw the Messenger of Allāh ﷺ do wudū', and he washed his hands three times".¹⁶²

Sunnahs during wudū'

Cleaning one's teeth

Cleaning the teeth with a tooth-stick or other means is a Sunnah in wudū' and other occasions. Abū Hurayrah reported that the Prophet ﷺ said: "Were it not to be a hardship on my community, I would have ordered them to clean their teeth for every wudū'".¹⁶³ 'Ā'ishah reported that the Prophet ﷺ said: "Cleaning teeth is purification for the mouth and is pleasing to the Lord".¹⁶⁴ It is part of the Sunnah that one who has no teeth may use his fingers to clean his mouth. 'Ā'ishah asked: "O Messenger of Allāh ﷺ, how should a toothless person cleanse his mouth?" He replied: "By putting his fingers into his mouth".¹⁶⁵

Maḍmaḍah

Maḍmaḍah means gargling. It is a Sunnah of the Prophet ﷺ narrated by many Companions. The famous one occurred in 'Uthmān's description of the Prophet's wudū' when 'Uthmān mentioned that the Prophet ﷺ did maḍmaḍah.¹⁶⁶

Istinshāq and istinthār

Istinshāq means sniffing water up into one's nostrils, and istinthār means blowing it out. Abū Hurayrah reported that the Prophet ﷺ said: "When one of you does wudū', he should snuffle water up his nostrils and then blow it out".¹⁶⁷ The Sunnah is to pour water into the nostrils with one's

¹⁶¹ al-Bukhārī, k. *al-wudū'*, b. *al-istiḥmār witrān*; Muslim, k. *al-ṭahārah*, b. *karāhat ghamṣ al-mutawaḍḍi wa ghayrihi yadahu al-mashkūk fī najāsatiḥā fī al-inā'*.

¹⁶² al-Nasā'ī, k. *al-ṭahārah*, b. *kam tuḡṣalān*.

¹⁶³ al-Bukhārī, k. *al-jumu'ah*, b. *al-siwāk yawma al-jumu'ah*; Muslim, k. *al-ṭahārah*, b. *al-siwāk*.

¹⁶⁴ al-Nasā'ī, k. *al-ṭahārah*, b. *al-tarḡīb fī al-siwāk*.

¹⁶⁵ al-Ṭabarānī as cited in *Majma' al-zawā'id*, k. *al-ṣalāh*, b. *al-siwāk liman laysat lahu asnān*.

¹⁶⁶ al-Bukhārī, k. *al-wudū'*, b. *al-maḍmaḍah fī al-wudū'*.

¹⁶⁷ al-Bukhārī, k. *al-wudū'*, b. *al-istinthār fī al-wudū'*; Muslim, k. *al-ṭahārah*, b. *al-ūtār fī al-istinthār wa al-istiḥmār*.

right hand and blow it out with the left. 'Alī once called for water for *wuḍū'*, rinsed his mouth, snuffed water into his nostrils and blew it out with his left hand. He did this three times and then said: "That is how the Prophet ﷺ used to purify himself".¹⁶⁸

Repeating the washing of each process three times

The Prophet ﷺ usually repeated each washing three times. 'Amr ibn Shu'ayb, quoting his father on the authority of his grandfather, said: "A man came to the Prophet ﷺ and asked him: 'How is *wuḍū'*?' The Prophet ﷺ then called for water in a vessel and washed his hands up to the wrists three times, then washed his face three times, and washed his forearms three times. He then wiped his head and inserted his index fingers in his ear-holes; he wiped the back of his ears with his thumbs and the front of his ears with his index fingers. He then washed his feet three times. Then he said: 'This is the *wuḍū'*. Whoever does more or less than this has done wrong and transgressed'.¹⁶⁹ 'Uthmān and 'Abdullāh ibn Zayd ibn 'Āsim al-Anṣārī reported that, "The Messenger of Allāh ﷺ would repeat each wash three times".¹⁷⁰

It is also proven that sometimes the Prophet ﷺ performed each washing only once or twice. Abū Hurayrah reported that the Prophet ﷺ washed the limbs in *wuḍū'* twice.¹⁷¹ 'Aṭā' ibn Yāsār narrated that Ibn 'Abbās said: "May I not tell you how the Messenger of Allāh ﷺ did *wuḍū'*?" He then did *wuḍū'* washing each limb once only.¹⁷² Hammād ibn Abī Sulaymān said: "One washing, if it is comprehensive, is enough". Imām Muḥammad said: "This is the opinion of Abū Ḥanīfah and it is what we hold."¹⁷³

Wiping one's whole head

It is Sunnah to wipe over the whole head once. 'Abdullāh ibn Zayd reported: "The Prophet ﷺ wiped his entire head with his hands. He

¹⁶⁸ al-Nasā'ī, k. al-ṭahārah, b. bi ayy al-yadayn yastanthir.

¹⁶⁹ Abū Dāwūd, k. al-ṭahārah, b. al-wuḍū' thalāthan thalāthan.

¹⁷⁰ Muslim, k. al-ṭahārah, b. faḍl al-wuḍū' wa al-ṣalāh 'aqibahu, and b. fī wuḍū' al-nabī ṣallallāhu 'alayhi wa sallam.

¹⁷¹ Abū Dāwūd, k. al-ṭahārah, b. al-wuḍū' marratayn.

¹⁷² Abū Dāwūd, k. al-ṭahārah, b. al-wuḍū' marratan marratan.

¹⁷³ Abū Ḥanīfah, K. al-āthār 6.

started with the front of his head, then moved to the back, and then returned his hands to the front".¹⁷⁴ Imām Abū Dāwūd said: "All the sound *aḥādīth* recorded from 'Uthmān indicate that the head is to be wiped once, because they mentioned the washing of each part in *wuḍū'* three times. When it comes to wiping they said: 'He wiped his head'. In this case they did not mention any number as they did in other cases".¹⁷⁵

Wiping one's ears

It is Sunnah to wipe the inner and outer parts of the ears with the water used to wipe the head. 'Alī narrated: "The Messenger of Allāh ﷺ wiped his ears with the same water that he used to wipe his head".¹⁷⁶ Al-Miqdām ibn Ma'dikarib reported: "The Prophet ﷺ wiped his head and his ears, the interior and exterior, while doing *wuḍū'*. He also put his finger inside his ear".¹⁷⁷ While describing the Prophet's *wuḍū'*, 'Abdullāh ibn 'Abbās and al-Rubayyi' bint Mu'awwidh narrated: "The Prophet ﷺ wiped his head and ears in a single movement". In one narration, it states: "He wiped the interior of his ears with his index finger, and the exteriors of his ears with his thumb".¹⁷⁸ Imām Muḥammad narrated from Abū Ḥanīfah saying: "It has come to our knowledge that the Messenger of Allāh ﷺ said: 'Both the ears are from the head'." Imām Muḥammad said: "It is liked by us that one wipes the ear, the front of it and the back of it, along with the head, and this is what we hold".¹⁷⁹

Takhlīl of one's beard

Takhlīl of one's beard entails running one's fingers through it. It is a Sunnah in *wuḍū'*. Ḥassān ibn Bilāl narrated: "I saw 'Ammār ibn Yāsir do *wuḍū'*. Then he ran his fingers through his beard. I asked: 'Do you run your fingers through your beard?' He said: 'Why should I not do so when I have seen the Messenger of Allāh ﷺ running his fingers through his beard?'".¹⁸⁰ Anas ibn Mālik said: "When the Messenger of Allāh ﷺ

¹⁷⁴ al-Bukhārī, k. al-wuḍū', b. mash' al-ra's marratan wāḥidah.

¹⁷⁵ Abū Dāwūd, k. al-ṭahārah, b. ṣifat wuḍū' al-nabī ṣallallāhu 'alayhi wa sallam.

¹⁷⁶ Ibid.

¹⁷⁷ Ibid.

¹⁷⁸ Ibid.

¹⁷⁹ Abū Ḥanīfah, K. al-āthār 6.

¹⁸⁰ al-Tirmidhī, k. al-ṭahārah, b. mā jā'a fī takhlīl al-liḥyah.

performed *wuḍū'*, he would take a handful of water and put it under his jaws and pass it through his beard. In the process he said: 'This is what my Lord, Allāh, ordered me to do'.¹⁸¹ It has been narrated from 'Abdullāh ibn 'Abbās, 'Abdullāh ibn 'Umar, Anas ibn Mālik, Sa'īd ibn Jubayr, Abū Qilābah, Mujāhid, Ibn Sīrīn and others that when they did *wuḍū'* they would run their fingers through their beards.¹⁸²

Takhlīl of one's fingers and toes

It is Sunnah to run one's fingers through the gaps of the other fingers and toes to ensure that they are properly washed. Laqīṭ ibn Šabirah narrated that the Prophet ﷺ said: "When you do *wuḍū'*, then run your fingers through your other fingers".¹⁸³ 'Abdullāh ibn 'Abbās said that the Messenger of Allāh ﷺ said: "When you do *wuḍū'*, then run the fingers through your fingers and toes".¹⁸⁴ If one has a ring on this should be moved to allow water to flow underneath. 'Alī used to move his ring while doing *wuḍū'*.¹⁸⁵ The same practice has been narrated from 'Abdullāh ibn 'Amr, Ibn Sīrīn, Maymūn, 'Amr ibn Dīnār, 'Umar ibn 'Abd al-'Azīz, al-Ḥasan al-Baṣrī and 'Urwah ibn Zubayr.¹⁸⁶

Rubbing one's limbs

One should also properly rub one's limbs while washing them in *wuḍū'*. 'Abdullāh ibn Zayd related that the Messenger of Allāh ﷺ did *wuḍū'*, then rubbed (his limbs).¹⁸⁷

Sequence of Action

One should follow the sequence of actions while doing *wuḍū'* as mentioned in the verse on *wuḍū'*. The Prophet ﷺ always followed the order in doing *wuḍū'*.¹⁸⁸

¹⁸¹ Abū Dāwūd, *k. al-ṭahārah*, *b. takhlīl al-liḥyah*.

¹⁸² Ibn Abī Shaybah, *al-Muṣannaf*, i. 20-21.

¹⁸³ al-Tirmidhī, *k. al-ṭahārah*, *b. mā jā'a fī takhlīl al-aṣābī*.

¹⁸⁴ Ibid.

¹⁸⁵ Ibn Abī Shaybah, *al-Muṣannaf*, i. 44.

¹⁸⁶ Ibid.

¹⁸⁷ Aḥmad, *al-Musnad* 16488.

¹⁸⁸ al-Kāṣānī, *Badā'ī al-ṣanā'ī*, i. 211.

Starting with the right side

One should begin each action of *wuḍū'* with the right side, because the Prophet ﷺ always did so. It is a Sunnah in *wuḍū'* and in other actions. 'Āishah said: "The Messenger of Allāh ﷺ loved to begin with his right side when putting on his shoes, arranging his hair and cleaning or purifying himself and in all his acts".¹⁸⁹ Abū Hurayrah reported that the Prophet ﷺ said: "When you put on clothing or do *wuḍū'*, begin with your right side".¹⁹⁰

Not interrupting wuḍū'

One should wash the parts of the body in the right order one after the other without interrupting the sequence. The actions of *wuḍū'* should not be separated by actions not related to *wuḍū'*. This is the practice of the Prophet ﷺ, which he always followed.

Avoiding any waste of water

'Abdullāh ibn 'Umar narrated: "The Messenger of Allāh ﷺ passed by Sa'd while he was performing *wuḍū'* and said 'What is this extravagance Sa'd?'¹⁹¹ He said: 'Is there extravagance in the use of water?' The Messenger of Allāh ﷺ said: 'Yes, even if you are at a flowing river'.¹⁹² 'Abdullāh ibn Mughaffal narrated that he heard the Prophet ﷺ say: "There will be people from my nation who will transgress in making supplications and in purifying themselves".¹⁹³ It has been narrated from many Companions and early scholars that they did not like excessive use of water in *wuḍū'*.¹⁹⁴

¹⁸⁹ al-Bukhārī, *k. al-wuḍū'*, *b. al-tayammun fī al-wuḍū' wa al-ghasl*.

¹⁹⁰ Abū Dāwūd, *k. al-libās*, *b. fī al-intī'āl*; Ibn Mājah, *k. al-ṭahārah wa sunanihā*, *b. al-tayammun fī al-wuḍū'*.

¹⁹¹ Extravagance means excess in spending, i.e. the use of water without any benefit, such as washing one's body more than three times.

¹⁹² Ibn Mājah, *k. al-ṭahārah wa sunanihā*, *b. mā jā'a fī al-qasḍ fī al-wuḍū' wa karāhiyat al-ta'ddī fīhi*.

¹⁹³ Abū Dāwūd, *k. al-ṭahārah*, *b. al-isrāf fī al-mā'*.

¹⁹⁴ See: Ibn Abī Shaybah, *al-Muṣannaf*, i. 67-8.

Sunnahs after wuḍū'

Supplications

There is nothing confirmed from the Prophet ﷺ regarding supplications during wuḍū'. As regards supplications after wuḍū' is completed there are several narrations: 'Umar reported that the Prophet ﷺ said: "If one completes and perfects wuḍū' and then says:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

'I testify that there is no god but Allāh, the One Who has no partner and that Muḥammad is His slave and Messenger', the eight gates of Paradise will be opened for him and he may enter through any gate he wishes".¹⁹⁵ In another narration 'Umar said that the Messenger of Allāh ﷺ said: "Whoever completes and perfects wuḍū' and then says:

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'I testify that there is no god but Allāh, the One Who has no partner and that Muḥammad is His slave and Messenger, O Allāh, cause me to be from among the repentant, and cause me to be from among the pure', the eight gates of Paradise will be opened for him and he may enter any of them that he chooses".¹⁹⁶

Tahīyyat al-wuḍū'

Tahīyyat al-wuḍū' refers to ṣalāh after wuḍū'. Abū Hurayrah reported that the Messenger of Allāh ﷺ said to Bilāl: "O Bilāl, tell me what good deed you have done in Islam that I hear the sound of your shoes in Paradise?" Bilāl said: "Whenever I purify myself during the day or night, I pray with that purification as much as Allāh has destined for me".¹⁹⁷ 'Uqbah

¹⁹⁵ Muslim, k. al-ṭahārah, b. al-dhikr al-mustaḥabb 'aqiba al-wuḍū'.

¹⁹⁶ al-Tirmidhī, k. al-ṭahārah, b. fī mā yuqālu ba'da al-wuḍū'.

¹⁹⁷ al-Bukhārī, k. al-tahajjud, b. faḍl al-ṭuhūr bi al-layl wa al-nahār.

ibn 'Āmir related that the Messenger of Allāh ﷺ said: "If one performs and perfects one's wuḍū' and prays two rak'ahs with one's heart and face completely on ṣalāh, Paradise becomes this person's".¹⁹⁸ Humrān, the client of 'Uthmān narrated at the end of his description of 'Uthmān's wuḍū' that 'Uthmān said: "I saw the Messenger of Allāh ﷺ do wuḍū' like this and then he said: 'Whoever does wuḍū' like this and then prays two rak'ahs without having any other concern on his mind, all his past sins will be forgiven'.¹⁹⁹

A description of wuḍū'

'Abd al-Raḥmān al-Taymī reported: "Ibn Abī Mulaykah was asked about wuḍū'. He said: 'I saw 'Uthmān ibn 'Affān who was asked about wuḍū'. He called for water. A vessel was then brought to him. He poured water upon his right hand. Then he put his [right] hand in the water [to scoop up the water]; then he rinsed his mouth three times and cleansed his nose with water three times, and washed his face three times. He then put his hand in the water and took it out; then he wiped his head and ears, inside and outside only once. Then he washed his feet, and said: 'Where are those who asked about wuḍū'? I saw the Messenger of Allāh ﷺ doing wuḍū' like this'.²⁰⁰

'Abd Khayr said: "Alī came upon us; he had already offered ṣalāh. He called for water. We said: 'What will he do with water when he has already offered ṣalāh – perhaps to teach us'. A utensil containing water and a washbasin were brought to him. He poured water from the utensil on his right hand and washed both his hands three times, rinsed the mouth, snuffed up water and cleansed the nose three times. He rinsed the mouth and snuffed up water with the same hand by which he took water. Then he washed his face three times, and washed his right hand three times and washed his left hand three times. Then he put his hand in water and wiped his head once. Then he washed his right foot three

¹⁹⁸ Muslim, k. al-ṭahārah, b. al-dhikr al-mustaḥabb 'aqiba al-wuḍū'.

¹⁹⁹ Muslim, k. al-ṭahārah, b. faḍl al-wuḍū' wa al-ṣalāh 'aqibah.

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¹⁹⁸ Muslim, k. al-ṭahārah, b. al-dhikr al-mustahabb 'aqiba al-wuḍū'.

¹⁹⁹ Muslim, k. al-ṭahārah, b. faḍl al-wuḍū' wa al-ṣalāh 'aqibah.

²⁰⁰ Abū Dāwūd, k. al-ṭahārah, b. ṣifāt wuḍū' al-nabiyyi ṣallallāhu 'alayhi wa sallam.

times and left foot three times. Then he said: 'Whoever likes to know the *wuḍū'* of the Messenger of Allāh ﷺ this is how he did it.'²⁰¹

When *wuḍū'* is *fard*

Wuḍū' is *fard* in any of the following situations:

Ṣalāh

Wuḍū' is obligatory before any *ṣalāh*, whether the *ṣalāh* is obligatory or voluntary. Allāh says: "O you who believe, when you rise for *ṣalāh*, wash your faces and your hands up to the elbows and wipe your heads and wash your feet up to the ankles".²⁰² Furthermore, the Messenger of Allāh ﷺ said: "Allāh does not accept a *ṣalāh* without purity, or a charity from misappropriated booty".²⁰³

The funeral *ṣalāh* is like any other *ṣalāh* in that it cannot be done without *wuḍū'*.

The sajdah of recitation

The *sajdah* of recitation is like *ṣalāh*. *Wuḍū'* is compulsory for the *sajdah* of recitation. Nāfi' narrated from 'Abdullāh ibn 'Umar saying: "One should not do *sajdah* unless one is pure (has done *wuḍū'*)". Imām Zuhri said: "One should not do *sajdah* unless one is pure". Al-Kāsānī affirms that the validity of *sajdah* has the same conditions as *ṣalāh*.²⁰⁴

Touching the Qur'ān

Allāh says: "That (this) is indeed an honourable recital (the Noble Qur'ān). In a Book well-guarded (with Allāh in the heaven). Which none can touch but the purified".²⁰⁵ 'Abdullāh ibn Abī Bakr ibn Hazm reported that the letter the Prophet ﷺ wrote for 'Amr ibn Hazm stated: "No one is to touch the Qur'ān except one who is purified".²⁰⁶ Because of the above verse and ḥadīth no one in a state of impurity is allowed to touch the Qur'ān. 'Abd

²⁰¹ Ibid.

²⁰² *al-Mā'idah* 6

²⁰³ Muslim, *k. al-ṭahārah*, b. *wujūb al-ṭahārah li al-ṣalāh*.

²⁰⁴ al-Kāsānī, *Badā'ī al-ṣanā'ī*, i. 742.

²⁰⁵ *al-Wāqī'ah* 79

²⁰⁶ Mālik, *al-Muwatta'* 108.

al-Razzāq has narrated from 'Aṭā' ibn Abī Rabāḥ, al-Sha'bī, Ṭāwūs, Qāsim ibn Muḥammad and others that they disliked the Qur'ān to be touched without *wuḍū'*.²⁰⁷

Nevertheless, one who does not have *wuḍū'* may recite it without touching it. Imām Muḥammad narrated from 'Alī ibn Abī Ṭālib that he said on being asked about reading the Qur'ān without *wuḍū'*: "The Messenger of Allāh ﷺ used to recite the Qur'ān, and nothing other than *janābah* (major impurity) stopped him from doing so". Imām Muḥammad said: "We hold to it, we do not see any harm in one reading the Qur'ān in any condition except if one is in a state of *janābah*. This is the opinion of Abū Ḥanīfah".²⁰⁸ It also has been narrated from 'Umar, Ibn Mas'ūd, Ibn 'Umar, Ibn 'Abbās, Abū Mūsā al-Ash'arī, 'Ā'ishah, Salmān al-Fārisī, Abū Hurayrah, Ibrāhīm al-Nakha'ī and 'Aṭā' ibn Abī Rabāḥ that they allowed the reading of the Qur'ān without *wuḍū'*.²⁰⁹

When *wuḍū'* is *wājib*

There is only one condition when *wuḍū'* is *wājib* and that is for *ṭawāf*, i.e. circumambulation of the Ka'bah. Ibn 'Abbās reported that the Messenger of Allāh ﷺ said: "*Ṭawāf* is a *ṣalāh*, but Allāh has permitted speaking during it. Whoever speaks during it should only speak good".²¹⁰ Since *ṭawāf* is not *ṣalāh* in the full sense, if someone does *ṭawāf* without *wuḍū'*, he does not need to repeat the *ṭawāf*, but it is nevertheless deficient and must be completed – in this case by sacrificing an animal. In the same way, when a *wājib* act is omitted from the *ṣalāh*, the *ṣalāh* is deficient, and the deficiency is made up by doing the *sajdat al-sahw* (prostration of forgetting).

When *wuḍū'* is recommended

It is recommended that one be in a state of *wuḍū'* all the time. There are, however, certain situations when it has been specially recommended, such as:

²⁰⁷ 'Abd al-Razzāq, *al-Muṣannaf*, i. 342-5.

²⁰⁸ Abū Ḥanīfah, *K. al-āthār* 70.

²⁰⁹ 'Abd al-Razzāq, *al-Muṣannaf*, i. 338-41.

²¹⁰ al-Tirmidhī, *abwāb al-ḥajj*, b. *mā jā'a fī al-kalām fī al-ṭawāf*.

When going to sleep

Al-Barā' ibn 'Azib reported that the Messenger of Allāh ﷺ said: "When you go to your bed, do *wuḍū'*, lie on your right side and then say:

اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ
وَلَا مُنْجَى مِنْكَ إِلَّا إِلَيْكَ اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ

'O Allāh, I submit my face to You. I entrust my affairs to You. I take refuge in You with hope and fear in You. There is no resort and no saviour but You. I believe in Your book which You sent down and in Your Prophet ﷺ You sent.' The Prophet ﷺ said further: "If you die during that night, you will be on the natural path. Make it your last word of the night".²¹¹ Zuhri reported that 'Urwah ibn Zubayr preferred not to sleep without *wuḍū'*.²¹²

When mentioning Allāh's name

Mentioning Allāh's name is permissible in any condition. 'Ā'ishah said: "The Messenger of Allāh ﷺ used to remember Allāh at all times".²¹³ However, it is preferable to do *wuḍū'* before it. Al-Muhājir ibn Qunfudh related that he greeted the Prophet ﷺ but that the latter did not return his salutation until he had done *wuḍū'*; then the Prophet ﷺ said: "There is nothing that prevented me from responding to you except that I do not like to mention Allāh's name unless I am in a state of purity".²¹⁴

For the one in a state of janābah

There is no harm for one in a state of *janābah* to eat, drink, sleep or have relations again. 'Ā'ishah reported: 'The Messenger of Allāh ﷺ would sleep while he was in the state of *janābah* without touching water'.²¹⁵ However it is recommended that such a person do *wuḍū'* before any of those actions. 'Ā'ishah said: "When the Prophet ﷺ was in a state of

²¹¹ al-Bukhārī, k. al-ṭahārah, b. faḍl man bāta 'alā al-wuḍū'.

²¹² Ibn Abī Shaybah, al-Muṣannaḥ, i. 111.

²¹³ Abū Dāwūd, k. al-ṭahārah, b. fī al-rajul yadhkuru Allāha ta'ālā 'alā ghayr ṭuhr.

²¹⁴ Abū Dāwūd, k. al-ṭahārah, b. ayyaruddu al-salāma wa huwa yabūl.

²¹⁵ Abū Dāwūd, k. al-ṭahārah, b. fī al-junub yu'akhhiru al-ghusl.

janābah and wanted to eat or sleep, he would do *wuḍū'*".²¹⁶ 'Abdullāh ibn 'Umar reported that the Prophet ﷺ said to someone who asked him what he should do if he found himself in a state of *janābah* at night: "You should wash your private parts and do *wuḍū'*, then sleep".²¹⁷ 'Ammār ibn Yāsir reported that the Prophet ﷺ permitted a person in the state of *janābah* to eat, drink or sleep if he did *wuḍū'* first.²¹⁸ Abū Sa'īd reported that the Prophet ﷺ said: "If one has relations with one's wife and wants to repeat the act, one should do *wuḍū'*".²¹⁹

Before doing ghusl

Doing *wuḍū'* before *ghusl* is also recommended. 'Ā'ishah said: "When the Messenger of Allāh ﷺ did the *ghusl* of *janābah*, he would begin by washing his hands and then pour water from his right hand to his left and wash his private parts. He would then do *wuḍū'*, similar to his *wuḍū'* for *ṣalāh*".²²⁰

Nullification of *wuḍū'**Excretions*

Wuḍū' is nullified if anything comes out from either private parts. Allāh said: "...or one of you comes after answering the call of nature",²²¹ thus proving that such an act obligates a new purification. Similarly, releasing wind nullifies *wuḍū'*. Abū Hurayrah reported that the Messenger of Allāh ﷺ said: "Allāh does not accept the *ṣalāh* of a person who has released wind until he does a new *wuḍū'*". A person from Ḥaḍramawt asked Abū Hurayrah: "What does releasing wind mean?" He answered: "Wind with or without sound".²²²

²¹⁶ Muslim, k. al-ḥayḍ, b. jawāz nawm al-junub.

²¹⁷ al-Bukhārī, k. al-ghusl, b. al-junub yatawaḍḍa'u thumma yanāmu.

²¹⁸ Abū Dāwūd, k. al-ṭahārah, b. man qāla yatawaḍḍa'u al-junub.

²¹⁹ Muslim, k. al-ḥayḍ, b. jawāz nawm al-junub.

²²⁰ al-Bukhārī, k. al-ghusl, b. al-wuḍū' qabl al-ghusl.

²²¹ al-Nisā' 43.

²²² al-Bukhārī, k. al-wuḍū', b. man lam yara al-wuḍū' illā min al-makhrājayn min al-qubul wa al-dubur.

As for *madhy* and *wady*, Ibn 'Abbās said: "Wash your private parts and do *wuḍū'*".²²³ 'Alī said: "I used to excrete *madhy*, so I asked a man to ask the Messenger of Allāh ﷺ about it. I was shy to do so because of my position with respect to his daughter ['Alī was the Prophet's ﷺ son-in-law]. The Prophet ﷺ affirmed: 'Do *wuḍū'* and wash your private parts'".²²⁴ 'Ā'ishah said: "From *manī* there is *ghusk*; and from *madhy* and *wady*, one should do *wuḍū'*".²²⁵

Bleeding

Blood, pus, purulent matter, if excreted from the body and spread to a place that must be purified, necessitate *wuḍū'*. However, if the bleeding occurs inside the eye, *wuḍū'* will not be nullified, as washing inside the eye is not compulsory. The evidence of nullification of *wuḍū'* by bleeding is the ḥadīth of Tamīm al-Dārī whereby the Prophet ﷺ said: "*Wuḍū'* is required for every flowing blood".²²⁶ This was reported from 'Umar, 'Uthmān, 'Alī, Ibn Mas'ūd, Ibn 'Abbās, Ibn 'Umar, Thawbān, Abū al-Dardā', Zayd ibn Thābit and Abū Mūsā al-Ash'arī – all being the juristic Companions.²²⁷ 'Aṭā' ibn Abī Rabāḥ said: "If the blood flows, then one should do *wuḍū'*, and if it appears and does not flow, then there is no need for *wuḍū'*".²²⁸ This is also the opinion of Ibrāhīm al-Nakha'ī, Ḥasan al-Baṣrī, Qatādah and others.²²⁹

Vomit

If one vomits a mouthful of food or drink, then *wuḍū'* is nullified. Ma'dān ibn Abī Ṭalḥah said that Abū al-Dardā' narrated that the Prophet ﷺ vomited, then he did *wuḍū'*. Ma'dān said: "Later I met Thawbān in the *masjid* of Damascus and I mentioned it to him. Thawbān said: 'Abū al-Dardā' is right; I poured water for the *wuḍū'* of the Prophet ﷺ'".²³⁰ In

²²³ Ibn Abī Shaybah, *al-Muṣannaḥ*, i. 88.

²²⁴ Muslim, *k. al-ḥayḍ, b. al-madhy*.

²²⁵ Ibn Abī Shaybah, *al-Muṣannaḥ*, i. 88.

²²⁶ al-Dāraquṭnī, *al-Sunan*, i. 163.

²²⁷ al-Kāsānī, *Badā'ī al-ṣanā'ī*, i. 228-9.

²²⁸ 'Abd al-Razzāq, *al-Muṣannaḥ*, i. 143.

²²⁹ Ibid., i. 143-147.

²³⁰ al-Tirmidhī, *k. al-ṭahārah, b. al-wuḍū' min al-qay' wa al-rū'āf*.

another ḥadīth the Prophet ﷺ said: "When anyone of you vomits in the *ṣalāh*, then he should return and perform *wuḍū'*".²³¹ Ibrāhīm al-Nakha'ī said: "When you vomit a mouthful [of food, etc] then repeat your *wuḍū'*, and if it is less than [a mouthful] then do not repeat your *wuḍū'*". Imām Muḥammad said: "This is the opinion of Abū Ḥanīfah and we adhere to it".²³²

Sleep

Sleep in this respect means when a person is lying down, reclining or leaning on something such that they would fall if the support were removed. 'Alī ibn Abī Ṭālib narrated that the Prophet ﷺ said: "The eyes are the leather strap of the anus, so one who sleeps should do *wuḍū'*".²³³ Ṣafwān ibn 'Assāl al-Murādī said: "The Prophet ﷺ used to command us while we were travelling not to take our leather socks off unless we were in a state of *janābah*, i.e. not for defecation, urination or sleep".²³⁴

If one falls asleep whilst standing, or in a state of *rukū'* or *sajdah* or sitting, no new *wuḍū'* is necessary. Anas ibn Mālik said "The Companions of the Prophet ﷺ waited for the '*Ishā'* *Ṣalāh* until their heads began nodding up and down from drowsiness and sleep. They would then pray without doing *wuḍū'*".²³⁵ Abū Hurayrah said: "There is no *wuḍū'* if someone sleeps in a state of sitting, standing, or prostration, unless he lies down, for when he lies down then he has to do *wuḍū'*".²³⁶ Ibrāhīm al-Nakha'ī said: "If you sleep sitting, or standing, or in a posture of *rukū'*, *sajdah*, or riding, then there is no *wuḍū'* [obligatory] upon you". Imām Muḥammad said: "We adhere to it. If one lies down and sleeps then there is *wuḍū'* [obligatory] upon him. And this is the opinion of Abū Ḥanīfah".²³⁷

²³¹ al-Dāraquṭnī, *al-Sunan*, i. 160.

²³² Abū Ḥanīfah, *K. al-āthār* 11.

²³³ Abū Dāwūd, *k. al-ṭahārah, b. al-wuḍū' min al-nawm*.

²³⁴ al-Tirmidhī, *k. al-ṭahārah, b. al-mash' alā al-khuffayn li al-musāfir wa al-muqīm*.

²³⁵ Muslim, *k. al-ḥayḍ, b. al-dalīl 'alā anna nawm al-jālīs lā yanquḍu al-wuḍū'*; Abū Dāwūd, *k. al-ṭahārah, b. al-wuḍū' min al-nawm*.

²³⁶ al-Bayhaqī, *al-Sunan al-kubrā, k. al-ṭahārah, b. mā warada fī nawm al-sājīd*.

²³⁷ Abū Ḥanīfah, *K. al-āthār* 44.

Loss of consciousness or reason

One's *wuḍū'* is nullified if one loses self-awareness because of insanity or falling unconscious, or drunkenness, or the effect of some medicine. 'Ā'ishah narrated, describing the illness of the Prophet ﷺ that the Prophet ﷺ asked if the people had prayed? "We said: 'No, O Messenger of Allāh ﷺ, they are waiting for you'. Then he said: 'Put water for me in the container'. We did that, then he had a bath. Then he went to stand up, but he fell unconscious; on recovering he asked: 'Have the people prayed?' We said 'No, they are waiting for you O Messenger of Allāh ﷺ'. Then he said: 'Put water for me in the container'. We did, then he had a bath".²³⁸ Bathing after falling unconscious was preferred by the Prophet ﷺ and *wuḍū'* is sufficient. Ḥasan al-Baṣrī said about one who falls unconscious while sitting: "He has to do *wuḍū'*".²³⁹ Ibrāhīm al-Nakha'ī said: "When the affected person recovers he has to do *wuḍū'*".²⁴⁰

Bursting out in laughter during ṣalāh

This refers to laughing loudly during *ṣalāh* in which there is *rukū'* and *sajdah*. Abū al-Āliyah narrated: "While the Prophet ﷺ was praying with the people, a person with a sight problem, walked into a covered well and fell. At this some people burst out laughing. The Prophet ﷺ commanded those who had laughed to repeat their *wuḍū'* and *ṣalāh*".²⁴¹ Imām Abū Ḥanīfah also narrated this ḥadīth from Ḥasan al-Baṣrī.²⁴² Ibrāhīm al-Nakha'ī said about the person who laughs out loud during the *ṣalāh*: "He will repeat both the *wuḍū'* and the *ṣalāh*, and he has to ask forgiveness from his Lord, because it is one of the most severe of *ḥadath*". Imām Muḥammad said: "We adhere to it and it is the opinion of Abū Ḥanīfah".²⁴³

Since the ḥadīth refers to the daily ritual *ṣalāh*, the conditions mentioned are confined to it. *Wuḍū'* is not nullified, however, if someone laughs during the funeral *ṣalāh* for example.

²³⁸ al-Bukhārī, *k. al-adhān*, *b. innamā ju'ila al-imām li yu'tamma bihi*; Muslim, *k. al-ṣalāh*, *b. istikhlāf al-imām idhā 'araḍa lahu 'udhr*.

²³⁹ Ibn Abī Shaybah, *al-Muṣannaf*, *i. 181*.

²⁴⁰ Ibid.

²⁴¹ al-Dāraquṭnī, *al-Sunan*, *i. 169*.

²⁴² Abū Ḥanīfah, *K. al-āthār* 43.

²⁴³ Ibid.

Wiping over khuffs

Wiping over the *khuffs*, (leather socks) is a proven Sunnah, that has come through many chains of transmission. Ḥasan al-Baṣrī said: "Seventy people from among the Companions have narrated to me that they saw the Prophet ﷺ wiping over *khuffs*".²⁴⁴ Abū Ḥanīfah said: "I did not accept the wiping until the evidence for it was clear to me like the light of the day".²⁴⁵ Al-Karkhī said: "I fear [the danger of] unbelief for those who do not believe in [the Sunnah of] wiping over *khuffs*".²⁴⁶ The strongest ḥadīth in this regard is the one related by Hammām ibn al-Hārith who said: "Jarīr ibn 'Abdullāh urinated, did *wuḍū'* and wiped over his leather socks. It was said to him: 'You do that and you have urinated?' He said: 'Yes, I saw the Messenger of Allāh ﷺ urinate and then he did *wuḍū'* and wiped over his leather socks'".²⁴⁷ Ibrāhīm al-Nakha'ī said: "Jarīr ibn 'Abdullāh wiped over his *khuffs*, and it is more pleasing to me, because Jarīr had embraced Islam after Sūrah *al-Mā'idah* [a verse that mentions washing the feet in *wuḍū'*] was revealed".²⁴⁸ Ibrāhīm al-Nakha'ī said that the Companions of the Prophet ﷺ wiped over *khuffs*, so whoever turns away from it, follows Satan.²⁴⁹

Conditions for wiping over khuffs

Wiping over *khuffs* is permitted in the case of any *ḥadath* which breaks *wuḍū'* provided one had put on the *khuffs* in a state of complete purity and then is affected by the *ḥadath*. Al-Mughīrah ibn Shu'bah said: "I was with the Messenger of Allāh ﷺ one night during an expedition. I poured water for him to do *wuḍū'*. He washed his face and arms and wiped his head. Then I went to remove his *khuffs* and he said: 'Leave them on, as I put them on while I was in a state of purity', and he just wiped over them".²⁵⁰

²⁴⁴ al-Kāsānī, *Badā'ī al-ṣanā'ī*, *i. 131*.

²⁴⁵ Ibid.

²⁴⁶ Ibid.

²⁴⁷ Muslim, *k. al-ṭahārah*, *b. al-mash' alā al-khuffayn*.

²⁴⁸ Ibn Abī Shaybah, *al-Muṣannaf*, *i. 165-6*.

²⁴⁹ Ibid., *i. 164*.

²⁵⁰ al-Bukhārī, *k. al-wuḍū'*, *b. idhā adkhala rijlayhi wa humā ṭāhiratān*.

Wiping over *khuffs* is not permitted for someone on whom *ghusl* is obligatory. It is also not permitted to wipe over a *khuff* with a hole in it such that three toes are visible although less than this is permissible.

Whoever wears boots or galoshes over his *khuffs* may wipe over them.²⁵¹ Abū Ziyād said: "I saw Ibrāhīm al-Nakha'ī wiping over galoshes".²⁵²

How the wiping is done

Wiping over the *khuffs* is done on the upper part of the foot by stroking with the fingers beginning with the tips of the toes to the base of the shin – the use of at least three fingers is obligatory. Al-Mughīrah said: "I saw the Messenger of Allāh ﷺ wipe over the top of his *khuffs*".²⁵³ Al- commented that if religion were based on opinion, the underside of the *khuff* would take preference in being wiped to the upper.²⁵⁴ If someone reverses the order and wipes from the shin to the toe, it is allowed, but it is against the Sunnah.

Duration

If one is resident in a place, then one may wipe over the *khuffs* for a day and a night; if one is a traveller, then this can be done for three days and nights, beginning from the time of the nullification of the *wuḍū'* after putting on the *khuffs*. Ṣafwān ibn 'Assāl al-Murādī said: "We were commanded by the Prophet ﷺ to wipe over our *khuffs* if we were in a state of purity when we put them on, for three days if we were travellers, and for one day and night if we were residents, and that we do not remove them unless we were in a state of *janābah*".²⁵⁵ Shurayḥ ibn Hānī said: "I asked 'Ā'ishah about wiping over *khuffs*; she said: 'Go to 'Alī ibn Abī Ṭālib and ask him, because he used to travel with the Messenger of Allāh ﷺ'. We asked him; and he answered: 'For the traveller, three days and three nights; for the resident, one day and night'".²⁵⁶

²⁵¹ al-Kāsānī, *Badā'ī al-ṣanā'ī*, i. 143.

²⁵² Ibn Abī Shaybah, *al-Muṣannaḥ*, i. 173.

²⁵³ Abū Dāwūd, *k. al-ṭahārah*, b. *kayfa al-mash*.

²⁵⁴ Ibid.

²⁵⁵ al-Tirmidhī, *k. al-ṭahārah*, b. *al-mash 'alā al-khuffayn li al-musāfir wa al-muqim*.

²⁵⁶ Muslim, *k. al-ṭahārah*, b. *al-tawqīt fī al-mash 'alā al-khuffayn*.

The above mentioned duration was reported from 'Umar, 'Alī, Ibn Mas'ūd, Ibn 'Abbās, Ibn 'Umar, Sa'd ibn Abī Waqqās, Jābir ibn Samurah, Abū Mūsā al-Ash'arī and al-Mughīrah ibn Shu'bah.²⁵⁷ Imām Muḥammad narrated on the authority of Abū Ḥanīfah from 'Umārah saying: "Wiping over the leather socks for the resident is one day and one night, and for the traveller, three days and nights, if one wears them and is pure". Imām Muḥammad said: "This is the opinion of Abū Ḥanīfah and we hold to it".²⁵⁸

Once the prescribed time elapses one should remove one's *khuffs*, wash one's feet and do the *ṣalāh*; one does not have to repeat the remaining elements of *wuḍū'*.

Whoever begins wiping while he is a resident, then goes on a journey before the full day and night elapses, should continue to do the wiping for a full three days and nights. Whoever begins the wiping and is a traveller then becomes resident and wiping was done for a day and a night or more, must remove his *khuffs* and wash his feet. If the wiping was for less than a day and a night, then he should wipe for a day and a night.

When the concession ends

Wiping the *khuffs* must be done on every occasion that *wuḍū'* is performed, except when it is impermissible to do so; namely, when the period allowed for wiping the *khuffs* has expired, when the *khuffs* have been removed, when the person falls into a state of *janābah* and whenever *ghusl* is compulsory.

Wiping over socks

Wiping over socks which are quite thick is allowed according to the opinions of Abū Yūsuf and Muḥammad; this was also the last opinion of Abū Ḥanīfah. It is not, however, permissible to wipe over thin socks.²⁵⁹ Al-Kāsānī narrated that Abū Ḥanīfah wiped over his socks during an

²⁵⁷ al-Kāsānī, *Badā'ī al-ṣanā'ī*, i. 133-4.

²⁵⁸ Abū Ḥanīfah, *K. al-āthār* 9.

²⁵⁹ al-Samarqandī, *Tuḥfat al-fuqahā* 45.

illness, then he said to his visitors: "I did what I have been stopping people from".²⁶⁰

Wiping over casts and bandages

It is permitted to wipe over splints. It is not necessary for one to have been in a state of purity when the cast or bandages were applied. There is also no time limit for such wiping, for one can do so as long as the condition lasts. If a splint falls off before the wound has healed, the wiping is not invalidated, but if it falls off after the wound has healed, then the wiping is invalidated.²⁶¹ 'Alī narrated that the Prophet ﷺ said to him: "Wipe over bandages".²⁶²

Jābir said: "We set out on a journey. One of our people was hurt by a stone that injured his head. He then had a wet dream. He asked his companions: 'Do you find concession for me to do *tayammum*?' They said: 'We do not find any concession for you while you can use water'. He did *ghusl* and died because of it. When we came to the Prophet ﷺ the incident was reported to him. He said: 'They killed him, may Allāh kill them. Why did they not ask about what they do not know? The cure for ignorance is to ask. It would have been enough for him to do *tayammum* and wrap his wound then to wipe it and wash the rest of the body'.²⁶³

²⁶⁰ al-Kāsānī, *Badā'ī' al-ṣanā'ī'*, i. 141.

²⁶¹ Ibid., i. 157-8.

²⁶² Ibn Mājah, k. al-ṭahārah, b. al-maṣḥ 'alā al-jabā'ir.

²⁶³ Abū Dāwūd, k. al-ṭahārah, b. al-majrūh yatayammamu.

CHAPTER 4: GHUSL

TO PERFORM *GHUSL* means to wash the whole body with water. It is stated in the Qur'ān: "If you are in a state of *janābah*, purify yourselves".²⁶⁴ "They question you concerning menstruation. Say: It is an illness, so let women alone at such times and do not have relations with them until they are cleansed".²⁶⁵

FARḌ OF GHUSL

The *farḍ* elements of *ghusl* are as follows: 1. rinsing one's mouth; 2. snuffling water up into the nostrils, and 3. washing the whole body once.

This is based on the above-cited verse whereby Allāh says: "If you are in a state of *janābah*, purify yourselves",²⁶⁶ that is, do *ghusl*, and, "And they question you concerning menstruation. Say: It is an illness, so let women alone at such times and do not have relations with them until they are cleansed",²⁶⁷ that is, until they do *ghusl*.

The proof that purifying means *ghusl* is the verse: "O you who believe, approach not the ṣalāh when you are drunk until you know what you utter, nor when you are in a state of *janābah*, except when journeying upon the road, until you have bathed".²⁶⁸ This shows that *ghusl*, the washing of all parts of the body, is meant. It includes rinsing the mouth and snuffling water into one's nostrils, which was the regular practice of the Prophet ﷺ as his wives narrated when describing his *ghusl*. This practice is also narrated from 'Umar, Ibn Sirīn, Ibrāhīm al-Nakha'ī, Ḥassān ibn Bilāl and Qatādah.²⁶⁹

²⁶⁴ al-Mā'idah 6.

²⁶⁵ al-Baqarah 222.

²⁶⁶ al-Mā'idah 6.

²⁶⁷ al-Baqarah 222.

²⁶⁸ al-Nisā' 43.

²⁶⁹ Ibn Abī Shaybah, *al-Muṣannaḥ*, i. 68.

Washing one's hair

It is compulsory for men to make sure that water reaches all the hair on the head and beard including the roots. 'Alī ibn Abī Ṭālib reported: "The Messenger of Allāh ﷺ said: 'If anyone who is in the state of *janābah* leaves a spot equal to the breadth of a hair without washing, such and such an amount of hellfire will have to be suffered for it'." 'Alī said: "On account of that I became an enemy of my head", meaning he shaved his head."²⁷⁰

Similarly, if a woman has short hair or not much hair, she must wash all her hair and its roots.²⁷¹ Abū Hurayrah reported: "The Messenger of Allāh ﷺ said: 'There is *janābah* under every hair, so wash it and cleanse the skin'."²⁷²

If the woman has plaited hair she does not have to undo it, provided that the water reaches the roots. Shurayḥ ibn 'Ubayd said: "Jubayr ibn Nufayr gave me a verdict about *ghusl* after a state of *janābah* that Thawbān reported to them that they asked the Prophet ﷺ about it. The Prophet ﷺ replied: 'As regards a man, he should undo the hair of his head and wash it until the water reaches the roots of the hair. But there is no harm if the woman does not undo it and pours three handfuls of water over her head'."²⁷³

Umm Salamah said: "O Messenger of Allāh ﷺ, I am a woman who keeps her hair closely plaited. Do I have to undo them for *ghusl* after *janābah*?" He said: "No, it is enough for you to throw three handfuls of water on your head and then pour water over all your body and you will be purified."²⁷⁴ 'Ubayd ibn 'Umayr narrated that 'Ā'ishah came to know that 'Abdullāh ibn 'Amr was ordering the women to undo their plaits for *ghusl*. She observed: "It is amazing that Ibn 'Amr orders the women to undo their hair plaits for *ghusl*. Why doesn't he order them to shave their heads? I and the Messenger of Allāh ﷺ used to bathe from one vessel, and all I did was pour three handfuls of water over my head."²⁷⁵

²⁷⁰ Abū Dāwūd, *k. al-ṭahārah, b. fī al-ghusl min al-janābah*.

²⁷¹ al-Kāṣānī, *Badā'ī al-ṣanā'ī, i. 267-8*.

²⁷² Abū Dāwūd, *k. al-ṭahārah, b. fī al-ghusl min al-janābah*.

²⁷³ Abū Dāwūd, *k. al-ṭahārah, b. fī al-mar'ah hal tanquḍu shā'rahā 'inda al-ghusl*.

²⁷⁴ Muslim, *k. al-ḥayḍ, b. ḥukm ḍafā'ir al-mughtasilah*.

²⁷⁵ Ibid.

THE SUNNAHS OF GHUSL

Remembrance of Allāh

One should begin with the name of Allāh. The Prophet ﷺ said: "The curtain between the eyes of *jinn*s and the hidden parts of human beings when one of them takes off his clothes is to say 'In the name of Allāh'."²⁷⁶

Intention

One should have the intent to purify oneself. As mentioned earlier, intention belongs to the heart; one does not need to utter anything with the tongue.

Washing one's hands

One should wash one's hands up to the wrists. 'Ā'ishah reported that when the Prophet ﷺ did his *ghusl* after *janābah*, he would wash his hands, then he would do *wuḍū'* like the *wuḍū'* before the *ṣalāh*.²⁷⁷

Cleaning

One should wash dirt from one's private parts, as Maymūnah, the wife of the Prophet ﷺ, related that the Prophet ﷺ washed his private parts while having his bath.²⁷⁸

Wuḍū'

One should do *wuḍū'* in the same way as the *wuḍū'* before the *ṣalāh*. The exception here is that if the place where one is bathing retains the used water, one should delay the washing of one's feet until the end so as to ensure the washed feet make no contact with unclean water. If, however, the place allows used water to drain away one may wash one's feet as well. This is mentioned by Maymūnah when she related that the Messenger of Allāh ﷺ did *wuḍū'* like the *wuḍū'* of the prayer, except washing the feet which he did after stepping away from the place he did his *ghusl*.²⁷⁹

²⁷⁶ al-Ṭabarānī, *al-Mu'jam al-awsaṭ, iii. 130*.

²⁷⁷ al-Bukhārī, *k. al-ghusl, b. al-wuḍū' qabl al-ghusl*.

²⁷⁸ al-Bukhārī, *ibid.*; Muslim, *k. al-ḥayḍ, b. ṣifat ghushl al-janābah*.

²⁷⁹ al-Bukhārī, *ibid.*

Rubbing

One should rub water through one's hair three times, letting the water penetrate down to the roots of the hair.

Pouring water

One should pour water over one's head and the rest of one's body three times. Jubayr ibn Muṭ'im narrated that people mentioned the *ghusl* of *janābah* in the presence of the Messenger ﷺ. The Messenger of Allāh ﷺ said: "As for myself, I pour water on my head three times".²⁸⁰

Description of the ghusl

ʿAbdullāh ibn ʿAbbās narrated that Maymūnah the wife of the Prophet ﷺ said: "I put water out for the Messenger of Allāh ﷺ to do *ghusl*. He washed his hands two or three times, and then he poured water from his right hand to his left and washed his private parts, wiped his hands on the earth, rinsed his mouth and nose, washed his face and hands, washed his head three times, poured water over his body, and finally moved from his place and washed his feet. I brought him a towel, but he did not take it, for he shook the water off with his hands".²⁸¹

ʿĀ'ishah narrated: "When the Prophet ﷺ took his bath after *janābah*, he would begin by washing his hands. Then he would pour water from his right hand to his left and wash his private parts, do the *wuḍū'* for *ṣalāh*, take some water and put his fingers to the roots of his hair to the extent that he felt that the skin was wet, then pour water over his head three times and then over the rest of his body".²⁸² ʿĀ'ishah also narrated: "When the Messenger of Allāh ﷺ intended to take a bath because of *janābah*, he would begin with his hands and wash them. Then he would wash the joints of his limbs and pour water upon them. When he cleansed both his hands, he would rub them on the wall. Then he would do *wuḍū'* and pour water over his head".²⁸³

²⁸⁰ Abū Dāwūd, *k. al-ṭahārah*, *b. fī al-ghusl min al-janābah*.

²⁸¹ al-Bukhārī, *k. al-ghusl*, *b. al-wuḍū' qabla al-ghusl*; Muslim, *k. al-ḥayḍ*, *b. ṣifat al-ghusl al-janābah*.

²⁸² al-Bukhārī, *ibid.*; Muslim, *ibid.*

²⁸³ Abū Dāwūd, *k. al-ṭahārah*, *b. fī al-ghusl min al-janābah*.

Jumay' ibn ʿUmayr (from the tribe of Banī Taymullāh ibn Tha'labah) said: "Accompanied by my mother and aunt, I entered upon ʿĀ'ishah. One of them asked her: 'How do you take a bath?' ʿĀ'ishah replied: 'The Messenger of Allāh ﷺ did *wuḍū'* as he did for *ṣalāh*. Then he poured water upon his head three times. But we pour water upon our heads five times due to plaits".²⁸⁴

WHEN GHUSL IS FARḌ

There are three types of *ghusl*: *farḍ*, *wājib*, and *Sunnah*. *Wājib ghusl* is washing of the dead people. *Sunnah ghusl* are: for the Friday *Ṣalāh*, ʿĪd *Ṣalāhs*, *Ihrām* and the Day of ʿArafah. I will explain *wājib* and *Sunnah ghusl* in their respective places, if Allāh wills.

Ghusl becomes *farḍ* due to one of three things: *janābah* (major sexual impurity), *ḥayḍ* (menstruation) and *nifās* (post childbirth bleeding), which are explained below:

1. Janābah

Ghusl becomes compulsory for both a man and woman when there is an emission of fluid. Abū Sa'īd reported that he heard the Messenger of Allāh ﷺ say: "*Ghusl* is needed after ejaculation of sperm".²⁸⁵

If seminal fluid comes out without desire, because of some medical condition, or carrying a heavy burden, or cold, *ghusl* is not obligatory. ʿAlī reported that the Prophet ﷺ said to him: "If sperm is ejaculated, do *ghusl*".²⁸⁶

If one has a wet dream but does not find any traces of seminal fluid, then *ghusl* is not compulsory. Umm Sulaym said: "O Messenger of Allāh ﷺ, Allāh is not ashamed of the truth. Does a woman have to do *ghusl* if she has a wet dream?" He said: "Yes, if she sees the liquid".²⁸⁷

Ghusl is also obligatory if penetration takes place, even if there is no ejaculation. Abū Hurayrah reported that the Prophet ﷺ said: "When anyone exerts themselves during or before sexual acts, *ghusl* becomes

²⁸⁴ *Ibid.*

²⁸⁵ Muslim, *k. al-ḥayḍ*, *b. innamā al-mā' min al-mā'*.

²⁸⁶ Abū Dāwūd, *k. al-ṭahārah*, *b. fī al-madhy*.

²⁸⁷ al-Bukhārī, *k. al-ghusl*, *b. idhā ihtalamat al-mar'ah*; Muslim, *k. al-ḥayḍ*, *b. wujūb al-ghusl ʿalā al-mar'ah bi khurūj al-manī minhā*.

obligatory for both".²⁸⁸ Sa'īd ibn al-Musayyab reported that Abū Mūsā al-Ash'arī came to 'Ā'ishah, the wife of the Prophet ﷺ, and said to her: "It is hurting me that the Companions of the Prophet ﷺ have differed about a matter that I am embarrassed to ask you". She said: "What is that? Ask me whatever you can ask your mother". He asked about one having intercourse with his wife, but who does not ejaculate. She said: "When the private parts of each partner encountered the other, *ghusl* is obligatory". On hearing this, Abū Mūsā said: "I will never ask about this of anyone after you".²⁸⁹

2. Hayd

Hayd refers to the regular menstrual flow of blood, not to any other bleeding such as after childbirth. The red, yellow or muddy coloured liquid observed by a woman during her days of menstruation is counted as menstruation until she sees the pure white liquid. The women would send 'Ā'ishah small boxes with yellow-stained cotton, and she would say to them: "Do not be in haste until you see the pure white cotton".²⁹⁰

Ghusl is obligatory on a woman after her menstrual period. Allāh says in the Qur'ān: "Do not approach them during menses until they are purified. When they have purified themselves, then go unto them as Allāh has ordained for you".²⁹¹ The Messenger of Allāh ﷺ said to Fāṭimah bint Abī Ḥubaysh: "Do not pray during your period. After it has ended, do *ghusl* and pray".²⁹²

The duration of menstruation

The minimum period of menstruation is three days and nights; any less than this is not menstruation, but *istiḥāḍah*, i.e. extra-menstrual bleeding; its maximum is ten days, and any more than this is *istiḥāḍah*. Sufyān al-Thawrī said: "The least of menstruation is three days, and the most is ten days".²⁹³ Anas ibn Mālik said: "The least of menstruation

²⁸⁸ Muslim, *k. al-hayd, b. naskh al-mā' min al-mā' wa wujūb al-ghusl bi iltiqā' al-khitānayn*.

²⁸⁹ Mālik, *al-Muwatta'* 29; Muslim, *ibid*.

²⁹⁰ Mālik, *ibid.*, 35.

²⁹¹ *al-Baqarah* 222.

²⁹² al-Bukhārī, *k. al-hayd, b. idhā ra'at al-mustahāḍah al-ṭuhr*; Muslim, *k. al-hayd, b. al-mustahāḍah wa ghushuhā wa ṣalātuhā*.

²⁹³ al-Dāraquṭnī, *al-Sunan*, i, 217.

is three days".²⁹⁴ Rabī' ibn Ṣabīḥ narrated from Ḥasan saying: "The maximum days of menstruation is ten days".²⁹⁵ Rabī' ibn Ṣabīḥ also narrated from someone who heard Anas ibn Mālik saying: "What is beyond ten days is *istiḥāḍah*".²⁹⁶

If a woman has her own regular habit, she will follow this as long as it is not less than three days and not more than ten days. Umm Salamah asked the Prophet ﷺ about a woman with a prolonged flow of blood. He said: "She should look for the number of days and nights that she usually has her menses and the time of the month during which it occurs. Then she should leave the *ṣalāh* during those days, and then afterwards do *ghusl*, tie something around her private parts and pray".²⁹⁷

The minimum period between two menstruations cannot be less than fifteen days; of course, there is no maximum period of purity as the menstruation can be irregular.

3. Nifās

Nifās means the normal flow of blood from the womb after giving birth. *Ghusl* is also obligatory on a woman after *nifās* (post childbirth bleeding). There is no verse in the Qur'ān, and no report from the Prophet ﷺ concerning this point. The jurists affirm that this ruling is based on consensus.²⁹⁸

The blood observed by a pregnant woman and that while giving birth but before the child emerges is *istiḥāḍah*. There is no minimum period for *nifās*, while the maximum is forty days, and anything beyond this is *istiḥāḍah*. Therefore, if the bleeding continues beyond forty days after birth, the woman should reckon her number of days in accordance with her previous period of *nifās*. For a woman giving birth for the first time, her initial *nifās* is forty days. Umm Salamah said: "During the lifetime of the Prophet ﷺ, after childbirth a woman would be in confinement

²⁹⁴ *Ibid*.

²⁹⁵ 'Abd al-Razzāq, *al-Muṣannaf*, i, 300.

²⁹⁶ al-Dāraquṭnī, *al-Sunan*, i, 217.

²⁹⁷ Abū Dāwūd, *k. al-ṭahārah, b. fī al-mar'ah tustahāḍu wa man qāla tadā'u al-ṣalāta fī 'iddat al-ayyām allatī kānat taḥīḍu*.

²⁹⁸ al-Kāsānī, *Badā'ī al-ṣanā'ī*, i, 284-5.

for forty days".²⁹⁹ Ḥasan al-Baṣrī said: "Once forty days are complete, she will do *ghusl* and *ṣalāh*".³⁰⁰

If she gives birth to more than one child in one pregnancy, then her *nifās* is reckoned as the bleeding which occurs after the birth of the first according to Abū Ḥanīfah and Abū Yūsuf, while Muḥammad and Zufar, say it is reckoned from after delivery of the second.

A woman doing *ghusl* after menstruation or post-childbirth bleeding should take some cotton dipped in perfume and use it to remove any lingering odour. 'Ā'ishah reported: Asmā' bint Yazīd asked the Messenger of Allāh ﷺ about *ghusl* after menstruation has ended. He said: "She should use water mixed with the leaves of the lote-tree and cleanse herself. Then she should pour water over her head and severely rub it until water reaches the roots of her hair, after which she should pour water over it. Afterwards, she should take a piece of cotton dipped in musk and cleanse herself with it". Asmā' asked: "How should she cleanse herself with it?" He said: "Praise be to Allāh, she should cleanse herself with it". 'Ā'ishah explained to her that she should apply it to the traces of blood.³⁰¹

Istiḥāḍah

Istiḥāḍah refers to a prolonged flow of blood, observed by a woman for either less than the minimum period of *ḥayḍ* (three days), or for longer than the maximum period of *ḥayḍ* (ten days), or for longer than the maximum period of *nifās* (forty days). *Istiḥāḍah* is considered in the same category as a permanent nosebleed, which does not prevent the woman from performing the normal acts of worship.

²⁹⁹ al-Tirmidhī, *k. al-ṭahārah, b. mā jā'a kam tamkuthu al-nufasā'*; After recording the ḥadīth, al-Tirmidhī states that the knowledgeable Companions, the following generation and those that came later, agreed that a woman experiencing post-childbirth bleeding had to stop praying for forty days unless her blood stopped. If her bleeding stopped before that time, she was to do *ghusl* and start praying. If she saw blood after forty days, most scholars say that she is not to stop praying. That is the opinion of most jurists.

³⁰⁰ 'Abd al-Razzāq, *al-Muṣannaf, i. 313*.

³⁰¹ al-Bukhārī, *k. al-ḥayḍ, b. dalk al-mar'ah nafsahā idhā ṭaṭahharat min al-mahīḍ*; Muslim, *k. al-ḥayḍ, b. istiḥbāb isti māl al-mughtasilah min al-ḥayḍ*.

Two kinds of *mustahādah* (women with *istiḥāḍah*) are distinguished:

1. The young woman who has just entered puberty and so does not have an established regular period for the duration of menstruation. In this case, her period of menstruation is reckoned as ten days in each month and anything more than that is regarded as *istiḥāḍah*.

2. The woman who does have an established, regular period for the duration of menstruation. If her regular period is less than ten days, and a menstruation continues for ten days, then she should, initially, regard the bleeding as *ḥayḍ*: this would mean her normal duties of worship are suspended. Now, if the bleeding continues even after the ten days, then this is *istiḥāḍah* and, moreover, the days that the bleeding continued after her regular period were also *istiḥāḍah* and she is under an obligation to make up any acts of worship missed during those days.³⁰²

Umm Salamah, the wife of the Prophet ﷺ reported that in the time of the Messenger of Allāh ﷺ, there was a woman who had an issue with bleeding. So Umm Salamah asked the Messenger of Allāh ﷺ to give a decision about her. He said: "She should consider the number of nights and days during which she used to menstruate each month before she was afflicted with this trouble and abandon *ṣalāh* during that period each month. When those days and nights are over, she should take a bath, tie a cloth over her private parts and do *ṣalāh*".³⁰³

Zaynab bint Umm Salamah narrated that Umm Ḥabībah bint Jaḥsh had a prolonged flow of blood. "The Prophet ﷺ commanded her to abandon *ṣalāh* for the period of her menses. She then should take a bath and offer *ṣalāh*".³⁰⁴ Abū Dāwūd said: "Al-Ḥasan, Sa'īd ibn al-Musayyab, 'Atā, Makḥūl, Ibrāhīm, Sālim and al-Qāsim also hold that a woman suffering from a prolonged flow of blood should abandon *ṣalāh* during her menstrual period."³⁰⁵

What is not permitted for one who must perform *ghusl*

When *ghusl* becomes compulsory, one cannot do the *ṣalāh*, the *sajdah* of recitation, or circumambulate the *Ka'bah*, nor is one allowed to touch

³⁰² al-Samarqandī, *Tuḥfat al-fuqahā'* 21.

³⁰³ Abū Dāwūd, *k. al-ṭahārah, b. fī al-mar'ah tustahād*.

³⁰⁴ Ibid.

³⁰⁵ Ibid.

the Qur'ān. The Companions were all agreed that it is forbidden to touch the Qur'ān while one is in a state of impurity.

The person who must perform *ghusl* is also not allowed to recite any portion of the Qur'ān. 'Abdullāh ibn 'Umar reported that the Prophet ﷺ said: "The woman during her period and all those who are in the state of *janābah* will not read anything from the Qur'ān".³⁰⁶ 'Abīdah narrated from 'Umar saying: "*Junubī* (one in a state of *janābah*) cannot read the Qur'ān".³⁰⁷ 'Alī ibn Abī Ṭālib stated that nothing kept the Messenger of Allāh ﷺ from reading the Qur'ān except being in a state of *janābah*.³⁰⁸ He also related: "I saw the Messenger of Allāh ﷺ do *wuḍū'* and recite some of the Qur'ān, after which he said: 'This is for the one who is not in state of *janābah*. If one is in a state of *janābah*, he may not do so, not even one verse'".³⁰⁹ Ma'mar said: "I asked al-Zuhrī about the woman during her period and the one who is in the state of *janābah*, can they read the Qur'ān? He said: 'No'".³¹⁰ That is also the opinion of Ḥasan al-Baṣrī, Qatādah, 'Aṭā' ibn Abī Rabāḥ and others.³¹¹

It is also forbidden for someone in a state of *janābah* to enter the *masjid*. 'Ā'ishah said: "The Messenger of Allāh ﷺ saw that his Companions' houses were practically in the *masjid*. He said: 'Direct those houses away from the *masjid*'. He then entered the *masjid*, but the people did nothing, hoping that Allāh would reveal to the Messenger that what they were doing was permissible. After he came out, he said: 'Direct those houses away from the *masjid*, for it is not permitted for a menstruating woman or person in a state of *janābah* to be in the *masjid*'.³¹² Umm Salamah related that the Prophet ﷺ came to the *masjid's* courtyard and said at the top of his voice: "The *masjid* is not allowed for *junubī* and menstruating women".³¹³ Maṣṣūr narrated from Ibrāhīm al-Nakha'ī saying: "You can read the Qur'ān all the time as long you are not in a state of *janābah*, and

³⁰⁶ al-Tirmidhī, *k. al-ṭahārah*, *b. mā jā'a fī al-junub wa al-ḥā'id annahumā lā yaqra'ūn al-qur'ān*; Ibn Mājah, *k. al-ṭahārah*, *b. mā jā'a fī qirā'at al-qur'ān 'alā ghayr ṭahārah*.

³⁰⁷ Ibn Abī Shaybah, *al-Muṣannaf*, i. 97.

³⁰⁸ al-Tirmidhī, *k. al-ṭahārah*, *b. al-rajul yaqra'u al-qur'ān 'alā kullī ḥāl mā lam yakun junuban*.

³⁰⁹ Abū Ya'lā, *al-Musnad* 365; *Majma' al-zawā'id*, *k. al-ṭahārah*, *b. qirā'at al-junub*.

³¹⁰ 'Abd al-Razzāq, *al-Muṣannaf*, i. 336.

³¹¹ Ibid., i. 336-7.

³¹² Abū Dāwūd, *k. al-ṭahārah*, *b. fī al-rajul yadkhulu al-masjid*.

³¹³ Ibn Mājah, *k. al-ṭahārah wa sunanihā*, *b. mā jā'a fī ijtināb al-ḥā'id al-masjid*.

you can enter the *masjid* as long you are not in the state of *janābah*".³¹⁴ Ḥawshab said: "I heard 'Aṭā' saying: 'The *junubī* is not to enter the *masjid* except if in a forced situation'".³¹⁵ Sufyān al-Thawrī said: "The *junubī* is not allowed to pass through the *masjid*, except if he has no other way; in this case he will do *tayammum*, then can pass".³¹⁶

The women in the state of *ḥayḍ* or *nifās* observe the same restrictions as mentioned above. They should observe two further points: *ḥayḍ* and *nifās* remove the obligation of *ṣalāh* and fasting – neither is permitted to a woman in this state. Although she must make up the days of missed fasts, she does not have to make up for missed *ṣalāh*. Mu'adhah said: "I asked 'Ā'ishah: 'Why must we make up the fasts missed due to our menstruation, and not the *ṣalāhs*?' She said: 'That was what the Messenger of Allāh ﷺ told us to do. We were ordered to make up the fasts, and we were ordered not to make up the *ṣalāhs*'.³¹⁷

A husband may not approach his wife for sexual relations. If the bleeding from menstruation stops before ten days, it is not permitted to have sexual relations with her until she has done *ghusl* or the time for a *ṣalāh* has passed, because it is compulsory upon her to do that prayer, which implies that the period of menstruation has ended. If the bleeding stops after ten days, it is permitted to have relations with her before she has done *ghusl*, because there is no menstruation after ten days.

Anassaid: "When a Jewish woman was menstruating, her husband would not eat or sleep with her. The Companions asked the Prophet ﷺ about this, and Allāh revealed: 'And they question you concerning menstruation. Say: 'It is an illness, so let women alone at such times and do not go to them until they are cleansed. And when they have purified themselves, then go in to them as Allāh has enjoined upon you. Truly, Allāh loves those who turn to Him and loves those who have a care for cleanliness'".³¹⁸ The Messenger of Allāh ﷺ allowed for a menstruating woman everything except intercourse.³¹⁹ All

³¹⁴ 'Abd al-Razzāq, *al-Muṣannaf*, i. 413-4.

³¹⁵ Ibid., i. 413.

³¹⁶ Ibid.

³¹⁷ al-Bukhārī, *k. al-ḥayḍ*, *b. lā taqḍī al-ḥā'id al-ṣalāh*; Muslim, *k. al-ḥayḍ*, *b. wujūb qaḍā' al-ṣawm 'alā al-ḥā'id dūna al-ṣalāh*.

³¹⁸ al-Baqarah 222

³¹⁹ See: Muslim, *k. al-ḥayḍ*, *b. mubāsharat al-ḥā'id faṣṣa al-izār*.

scholars say that one may touch anything above the navel or below the knees. Maymūnah said: "The Prophet ﷺ would contact and embrace any of his wives while she was menstruating. She would wear the wrapper to half the thighs or cover her knees with it".³²⁰ Abū Dāwūd narrated a similar ḥadīth from 'Ā'ishah as well.³²¹

Rulings for *mustahāḍah* and those like her

As for the *mustahāḍah* (women having *istihāḍah*) and anyone with urine incontinency, a permanent nosebleed and a wound which does not stop bleeding, they should do *wuḍū'* at the time of each *ṣalāh* and do *zawḍ* or voluntary *ṣalāh* they want with this *wuḍū'*, as long as they are not subject to any other *ḥadath*; if the time elapses, their *wuḍū'* becomes invalid and they must renew their *wuḍū'*. A *mustahāḍah* does not have to do *ghusl* for every *ṣalāh*, except for the one time when her period or blood flow has ended. She has to do *wuḍū'* for the time of every *ṣalāh*. The Prophet ﷺ said: "Do *wuḍū'* for every *ṣalāh*".³²²

'Ā'ishah said: "Fāṭimah bint Abī Ḥubaysh came to the Prophet ﷺ and spoke about what had happened to her. He said: 'Then take a bath and do *wuḍū'* for every *ṣalāh*, and do *ṣalāh*.'" ³²³ Umm Salamah asked the Messenger of Allāh ﷺ about this condition. He said: "She should wait for the days and nights of her normal period and figure them out, and she should leave the *ṣalāh* during those days. Afterwards she should do *ghusl*, tighten something around her private parts and then pray."³²⁴

Since the *mustahāḍah* is pure and can do *ṣalāh*, she may fast, remain in the *masjīd*, recite the Qur'ān, touch a copy of the Qur'ān, and so on. She may have relations with her husband even while the blood is flowing. Ibn 'Abbās said: "Her husband can have relations with her if she can do *ṣalāh*, for *ṣalāh* is greater".³²⁵ 'Ikrimah narrated that Umm Ḥabībah and Ḥammah bint Jahsh had a prolonged flow of blood and that their husbands had relations with them.³²⁶

³²⁰ Abū Dāwūd, *k. al-ṭahārah*, *b. fī al-raḥul yuṣību minhā mā dūna al-jimā'*.

³²¹ Ibid.,

³²² al-Bukhārī, *k. al-ḥayḍ*, *b. ghasl al-dam*; Muslim, *k. al-ḥayḍ*, *b. al-mustahāḍah*.

³²³ Abū Dāwūd, *k. al-ṭahārah*, *b. man qāla taghtasilu min ṭuhr ilā ṭuhr*.

³²⁴ Mālik, *al-Muwatta'* 36.

³²⁵ al-Bukhārī, *k. al-ḥayḍ*, *b. idhā ra'at al-mustahāḍah al-ṭuhr*.

³²⁶ Abū Dāwūd, *k. al-ṭahārah*, *b. al-mustahāḍah yaghshāhā zawjuhā*.

CHAPTER 5: *TAYAMMUM*

THE LITERAL MEANING of *tayammum* is 'intending'. In the idiom of Islamic law, the word refers to intending or looking to find soil to wipe one's hands and face so as to be prepared for *ṣalāh*, and other acts requiring *wuḍū'* or *ghusl*.

The Qur'ān says: "And if you are ill, or on a journey, or one of you comes from the privy, or you have been in contact with women, and you do not find water, then take for yourselves clean sand (or soil) and rub your face and hands therewith. Verily Allāh is Benign, Forgiving".³²⁷ Abū Dharr reported that the Prophet ﷺ said: "The soil is a purifier for a Muslim, even if he does not find water for ten years".³²⁸ Abū Umāmah related that the Messenger of Allāh ﷺ said: "All of the earth has been made for me and my people a place of *ṣalāh* and purifier. Wherever a person from my nation happens to be at the time of *ṣalāh*, he has his purifier".³²⁹ There is a consensus on the legitimacy of *tayammum*.³³⁰

BLESSINGS FROM ALLĀH

Tayammum is a blessing from Allāh to the Muslims. Jābir related that the Prophet ﷺ said: "I have been given five things which were not given to anyone else before me: Allāh made me victorious by awe (by Him putting fright in my enemies) for a distance of one month's journey; the whole earth has been made pure and a place of *ṣalāh* for me, therefore anyone of my followers can pray wherever the time of a prayer is due; war booty has been made lawful for me, and this was not lawful for anyone before me; I have been given permission to intercede; and prophets

³²⁷ *al-Nisā'*: 43.

³²⁸ al-Tirmidhī, *k. al-ṭahārah*, *b. mā jā'a fī al-tayammum li al-junub idhā lam yajid al-mā'*.

³²⁹ Aḥmad, *al-Musnad* 22190

³³⁰ al-Kāsānī, *Badā'ī al-ṣanā'ī*, i. 308.

scholars say that one may touch anything above the navel or below the knees. Maymūnah said: "The Prophet ﷺ would contact and embrace any of his wives while she was menstruating. She would wear the wrapper to half the thighs or cover her knees with it".³²⁰ Abū Dāwūd narrated a similar ḥadīth from 'Ā'ishah as well.³²¹

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³²⁰ Abū Dāwūd, *k. al-ṭahārah*, *b. fī al-raḥul yuṣību minhā mā dūna al-jimā'*.

³²¹ Ibid.,

³²² al-Bukhārī, *k. al-ḥayḍ*, *b. ghasl al-dam*; Muslim, *k. al-ḥayḍ*, *b. al-mustahāḍah*.

³²³ Abū Dāwūd, *k. al-ṭahārah*, *b. man qāla taghtasilu min ṭuhr ilā ṭuhr*.

³²⁴ Mālik, *al-Muwatta'* 36.

³²⁵ al-Bukhārī, *k. al-ḥayḍ*, *b. idhā ra'at al-mustahāḍah al-ṭuhr*.

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THE LITERAL MEANING of *tayammum* is 'intending'. In the idiom of Islamic law, the word refers to intending or looking to find soil to wipe one's hands and face so as to be prepared for *ṣalāh*, and other acts requiring *wuḍū'* or *ghusl*.

The Qur'ān says: "And if you are ill, or on a journey, or one of you comes from the privy, or you have been in contact with women, and you do not find water, then take for yourselves clean sand (or soil) and rub your face and hands therewith. Verily Allāh is Benign, Forgiving".³²⁷ Abū Dharr reported that the Prophet ﷺ said: "The soil is a purifier for a Muslim, even if he does not find water for ten years".³²⁸ Abū Umāmah related that the Messenger of Allāh ﷺ said: "All of the earth has been made for me and my people a place of *ṣalāh* and purifier. Wherever a person from my nation happens to be at the time of *ṣalāh*, he has his purifier".³²⁹ There is a consensus on the legitimacy of *tayammum*.³³⁰

BLESSINGS FROM ALLĀH

Tayammum is a blessing from Allāh to the Muslims. Jābir related that the Prophet ﷺ said: "I have been given five things which were not given to anyone else before me: Allāh made me victorious by awe (by Him putting fright in my enemies) for a distance of one month's journey; the whole earth has been made pure and a place of *ṣalāh* for me, therefore anyone of my followers can pray wherever the time of a prayer is due; war booty has been made lawful for me, and this was not lawful for anyone before me; I have been given permission to intercede; and prophets

³²⁷ *al-Nisā'*: 43.

³²⁸ al-Tirmidhī, *k. al-ṭahārah*, *b. mā jā'a fī al-tayammum li al-junub idhā lam yajid al-mā'*.

³²⁹ Aḥmad, *al-Musnad* 22190

³³⁰ al-Kāṣānī, *Badā'ī al-ṣanā'ī*, i. 308.

used to be raised for their own people only, but I have been raised for all of mankind".³³¹

The cause

ʿĀ'ishah said: "We set out with the Messenger of Allāh ﷺ on one of his journeys until when we reached al-Bayḍā' or Dhāt al-Jaysh, a necklace of mine was broken and lost. Allāh's Messenger ﷺ stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abū Bakr al-Ṣiddīq and said: 'Don't you see what ʿĀ'ishah has done? She has made Allāh's Messenger and the people stay where there is no water and they have no water with them.' Abū Bakr came while Allāh's Messenger was sleeping with his head on my thigh; he said to me: 'You have detained Allāh's Messenger and the people where there is no water and they have no water with them.' So he admonished me and said what Allāh wished him to say and hit me on my flank with his hand. Nothing prevented me from moving, because of pain, but the position of Allāh's Messenger ﷺ on my thigh. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed the verses of *tayammum*. So they all did *tayammum*. Usayd ibn Ḥudayr said: 'O family of Abū Bakr, this is not the first blessing of yours. Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it'.³³²

How to do tayammum

First, one must have a clear intention of doing *tayammum* – this is in contrast to *wuḍū'* when intention is a Sunnah but is obligatory (*fard*) in *tayammum*. Then, one strikes the ground with one's hands twice, wipes one's face after the first striking, and the hands up to the elbows after the second striking. These are the three *fard*s of *tayammum*.

There are six Sunnahs of *tayammum*: 1. to begin it saying the name of Allāh; 2. to follow the sequence; 3. continuation; 4. to move the hands to and fro in or on the soil or ground; 5. to shake one's hands after striking the ground, and 6. to have one's fingers apart when striking the ground or soil.

³³¹ al-Bukhārī, *k. al-tayammum*.

³³² al-Bukhārī, *ibid.*, Muslim, *k. al-ḥayḍ*, *b. al-tayammum*.

ʿAbd al-Raḥmān ibn Abzā narrated: "A man came to ʿUmar ibn al-Khaṭṭāb and said: 'I became *junubī* but no water was available'. ʿAmmār ibn Yāsir said to ʿUmar: 'Do you remember that you and I became in a state of *janābah* while we were on a journey and you didn't pray but I rolled myself on the ground and prayed? I informed the Prophet ﷺ about it and he said: "It would have been sufficient for you to do like this". The Prophet ﷺ then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands'.³³³ In Abū Dāwūd's narration the words of the Prophet ﷺ are: "It would have been enough for you to strike the ground with your hands, blow into them, then wipe your face and hands up to the elbows".³³⁴

Abū Juhaym narrated: "The Messenger of Allāh ﷺ came from fulfilling his need, and I greeted him with *salām*, but he did not return the *salām*; he struck the wall with his hand once and wiped his face; then he struck it a second time and wiped his hands up to the elbows; then he responded to my *salām*".³³⁵

WHEN TAYAMMUM IS ALLOWED

Tayammum is allowed in the following two situations:

When one cannot find water

This concession is permissible for whoever does not find water while on a journey or about a mile or more outside of town. ʿImrān ibn Ḥuṣayn said: "We were with the Messenger of Allāh ﷺ during a journey. He led the people in *ṣalāh*. After he finished *ṣalāh*, he saw a man sitting aloof who had not prayed with the people. He asked: 'O so and so, what has prevented you from praying with us?' He replied; 'I am in the state of *janābah* and there is no water'. The Prophet ﷺ said, 'Do *tayammum* with clean earth and that is sufficient for you'.³³⁶

³³³ al-Bukhārī, *k. al-tayammum*, *b. al-mutayammim hal yanfukhu fihimā*; Muslim, *k. al-ḥayḍ*, *b. al-tayammum*.

³³⁴ Abū Dāwūd, *k. al-ṭahārah*, *b. al-tayammum*.

³³⁵ Abū Dāwūd, *k. al-ṭahārah*, *b. al-tayammum fī al-ḥaḍar*, al-Dāraquṭnī, *al-Sunan*, i. 185.

³³⁶ al-Bukhārī, *k. al-tayammum*.

It is reported from Abū Dharr that he said: "I was away from the watering place and I had my family with me. I would be in the state of *janābah* and do *ṣalāh* without purification. I went to the Prophet ﷺ at noon. He was resting in the shade of the *masjid* along with a group of his Companions. I said: 'I am ruined, Messenger of Allāh ﷺ'. He said: 'What ruined you?' I said: 'I was away from the watering place and I had my family with me. I used to be in the state of *janābah* and do *ṣalāh* without purification'. He commanded someone to bring water for me. Then a black slave girl brought a vessel of water that was shaking as the vessel was not full. I concealed myself behind a camel, took a bath and then came to the Prophet ﷺ. The Messenger of Allāh ﷺ said: 'Abū Dharr, clean earth is a purifier, even if you do not find water for ten years'."³³⁷

It is recommended that in the case of someone who does not find water at the beginning of a time of *ṣalāh* but who holds out hope of doing so by the end of that time, that he should delay the *ṣalāh* to the latest possible time. If he does find water, he should do *wuḍū'* and then pray; otherwise, he should do *tayammum*.

If a traveller forgets that he has water in his belongings and does *tayammum* and the *ṣalāh*, then remembers the water afterwards, he does not need to repeat the *ṣalāh* according to Abū Ḥanīfah and Muḥammad; however, according to Abū Yūsuf, he should repeat it.

A person considering doing *tayammum* does not have to search for water if he does not think in all likelihood that there is any in the vicinity. However, if he does think that in all likelihood water may be found in the vicinity, then he is not permitted to do *tayammum* until he has searched for it.

If a travelling companion has water, one should request it of him before doing *tayammum*. Only if one's request is refused, should one do *tayammum*.

When one is not able to use water

This concession is also permissible for whoever is not able to use water, even though he has access to water. This includes: a) one who lacks the

³³⁷ Abū Dāwūd, *k. al-ṭahārah*, *b. al-junub yatayammam*.

proper means to get it, b) or between him and water there is a nearby enemy – beast or human, c) or one is a prisoner under harsh conditions, d) or the quantity of water one has is only enough to meet urgent necessities (for example, drinking, cooking or water for an animal), e) or one is ill and fears that using water will aggravate one's illness, f) or one is in a state of *janābah* and fears one may die from cold or become ill if one makes *ghusl* with water, provided one has no means to heat the water, or is unable to use public bathrooms.

Sa'īd ibn Jubayr narrated from Ibn 'Abbās saying: "It is allowed for an ill person to do *tayammum* with the soil".³³⁸ Jābir said: "We set out on a journey. One of our people was hurt by a stone, that injured his head. He then had a wet dream. He asked his companions: 'Do you find concession for me to do *tayammum*?' They said: 'We do not find any concession for you while you can use water'. He did *ghusl* and died because of it. When we went to the Prophet ﷺ the incident was reported to him. He said: 'They killed him, may Allāh kill them. Why did they not ask about what they do not know? The cure for ignorance is to ask. It would have been enough for him to do *tayammum* and wrap his wound then to wipe it and wash the rest of the body'."³³⁹

'Amr ibn al-ʿĀṣ said: "I had a wet dream on a cold night in the battle of Dhāt al-Salāsīl. I was afraid if I did *ghusl* I would die. I therefore did *tayammum* and led the *Fajr Ṣalāh* with my companions. They mentioned this to the Messenger of Allāh ﷺ. He said: 'Amr, you led your companions in *ṣalāh* while you were in a state of *janābah*?' I informed him of the cause which impeded me from *ghusl*. And I said: 'I heard Allāh say: "Do not kill yourselves, verily Allāh is merciful to you" (*al-Nisā* 29). The Messenger of Allāh ﷺ just smiled and did not say anything'."³⁴⁰

Anyone who is in good health and resident in a town is permitted to do *tayammum* if they mean to attend a *Janāzah* (funeral) *Ṣalāh* and are not the *walī* (the guardian who is responsible for leading the *ṣalāh*) and fears that were he to occupy himself doing *wuḍū'* or *ghusl* he would miss the *ṣalāh*. In such a situation he should do *tayammum* and then join

³³⁸ al-Dāraquṭnī, *al-Sunan*, i. 186.

³³⁹ Abū Dāwūd, *k. al-ṭahārah*, *b. al-majrūh yatayammamu*.

³⁴⁰ Abū Dāwūd, *k. al-ṭahārah*, *b. idhā khāfa al-junub al-barda ayatayammam*.

the *ṣalāh*. Similarly, if someone means to attend the *ʿId Ṣalāh* and fears that if he were to occupy himself doing *wuḍūʾ* or *ghusl* he would miss the *ṣalāh*, then he should do *tayammum* and then do the *ṣalāh* with the congregation.

Whoever means to attend the *Jumuʿah Ṣalāh* and fears that if he were to occupy himself with water purification he would miss the congregation *ṣalāh*, he should nevertheless do *wuḍūʾ* and not *tayammum*. Then, if he is in time for part of the *Jumuʿah*, he should join in and complete it. If he is not in time, he should do the *ṣalāh* as for the *Zuhr Ṣalāh*.

If time is short, and one fears that by doing *wuḍūʾ* the time for the *ṣalāh* may pass, one should nevertheless do *wuḍūʾ* and not *tayammum*, and make up the *ṣalāh* after its due time.

The soil used for tayammum

One is only permitted to do *tayammum* with pure earth. Allāh says: "Do *tayammum* with pure *ṣaʿīd* (what is on the surface)".³⁴¹ *Ṣaʿīd* is understood as meaning whatever covers the earth's surface and is of the same genus as dust, sand, stone, etc. Abū Ḥanīfah and Muḥammad allow *tayammum* with dust (*turāb*), sand, pebbles, lime, kohl, antimony, arsenic and stone. However, Abū Yūsuf said that it is only permitted with dust, earth and sand.

What is permissible?

After doing *tayammum*, one is pure and therefore in a position to do the acts that require prior purification, such as doing *ṣalāh*, *ṭawāf*, *sajdah* of recitation, touching and reading the Qurʾān. Indeed there is no limit as to how many *ṣalāhs* one is allowed to perform until the *tayammum* is nullified, just like normal *wuḍūʾ* and *ghusl*. Abū Dharr reported that the Prophet ﷺ said: "The soil is a purifier for a Muslim, even if he does not find water for ten years".³⁴²

What nullifies tayammum

What nullifies *tayammum* is divided into two types:

³⁴¹ *al-Māʾidah* 6.

³⁴² *al-Tirmidhī*, k. *al-ṭahārah*, b. *mā jāʾa fī al-tayammum li al-junub idhā lam yajid al-māʾ*.

1. General: everything that nullifies *wuḍūʾ* nullifies *tayammum*. The details of this were given earlier.

2. Specific: accessibility of water, with ability to use it, before beginning or while doing the *ṣalāh* nullifies *tayammum*; in this case, one must do *wuḍūʾ* with water and then do or resume the *ṣalāh*.

However, once a person with *tayammum* has finished praying, and then finds water, or then becomes able to use water, he is not required to repeat his *ṣalāh* even though there may be time available for him to do so. Imrān ibn Ḥuṣayn said: "We were with the Messenger of Allāh ﷺ during a journey. He led the people in *ṣalāh*. After he finished *ṣalāh*, he saw a man sitting aloof who had not prayed with the people. He asked: 'O so and so, what has prevented you from praying with us?' He replied: 'I am in the state of *janābah* and there is no water'. The Prophet ﷺ said: 'Do *tayammum* with clean earth and that is sufficient for you'. Imrān then mentioned that they later found water. The Prophet ﷺ gave the man water in a container and told him to do *ghusl*."³⁴³ Abū Saʿīd al-Khudrī said: "Two men went out on a journey. The time of *ṣalāh* came and, as they had no water, they did *tayammum* with pure earth matter, and did *ṣalāh*. Then they found some water during the time of the same *ṣalāh*. One of them repeated his *ṣalāh* with *wuḍūʾ* and the other did not. When they rejoined the Messenger of Allāh ﷺ, they mentioned this to him. He said to the one who did not repeat his *ṣalāh*: 'You have acted according to the Sunnah and your *ṣalāh* is sufficient for you'. He said to the other: 'You will get a double reward'."³⁴⁴

³⁴³ *al-Bukhārī*, k. *al-tayammum*, b. *al-ṣaʿīd al-ṭayyib wuḍūʾ al-muslim*.

³⁴⁴ Abū Dāwūd, k. *al-ṭahārah*, b. *fī al-mutayammim yaʿjiz al-māʾa baʿda mā yuṣallī fī al-waqt*.

كتاب الصلاة

THE BOOK OF ṢALĀH

CHAPTER 1: THE IMPORTANCE OF ṢALĀH

AFTER CLEANLINESS HAS BEEN ACHIEVED, one should be in a state of remembrance of one's Lord and pray to Him. Ṣalāh is the best form of worship that Allāh has provided as a gift to His slaves. In many of its verses, the Qur'ān emphasises the necessity, obligation and virtue of ṣalāh. For example: "Verily ṣalāh is enjoined on the believers at fixed hours".³⁴⁵ "Establish ṣalāh at the two ends of the day and in some hours of the night. Verily, good deeds remove the evil deeds. This is a reminder for the mindful."³⁴⁶ "Establish ṣalāh from the midday until the dark of the night, and the recital of the Qur'ān at dawn. Verily, the recital of the Qur'ān at dawn is ever witnessed."³⁴⁷ "Glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night and at the sides of the day, that you may find acceptance."³⁴⁸ "Successful indeed are the believers, those who are fearful and humble in their ṣalāh, those who turn away from what is false, and those who pay zakāh. And those who guard their chastity, except from their wives or those that their right hands possess, for they are free from blame. But whoever seeks beyond that then those are the transgressors. Those

³⁴⁵ al-Nisā' 103

³⁴⁶ Hūd 114

³⁴⁷ al-Isrā' 78

³⁴⁸ Tā Hā 130

The Book of Ṣalāh

who are faithfully true to their trusts and covenants. And those who strictly guard their ṣalāhs. These are indeed the inheritors, who shall inherit Paradise. They shall dwell therein forever."³⁴⁹

Abū Hurayrah narrated: "I heard the Messenger of Allāh ﷺ saying: 'If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?' They said: 'Not a trace of dirt would be left'. The Prophet ﷺ added: 'That is the example of the five prayers with which Allāh annuls evil deeds'."³⁵⁰

The Prophet ﷺ said: "The head of the matter is Islam; its pillar is the ṣalāh; and the top of its hump is *jihād* in the path of Allāh".³⁵¹ After death, ṣalāh is the first thing for which one is called to account. Abū Hurayrah related that the Messenger of Allāh ﷺ said: "The first act that a slave of Allāh will be accountable for on the Day of Judgement will be ṣalāh. If it is good, then the rest of his acts will be good. And if it is evil, then the rest of his acts will be evil".³⁵² It is one of the last things that the Prophet ﷺ commended his *ummah* to hold firmly to before he died, saying: "ṣalāh! ṣalāh! and your slaves".³⁵³ Ṣalāh will be the last thing taken away from religion. When it perishes, Islam will perish. The Messenger of Allāh ﷺ said: "Islam will be stripped away, piece by piece; when one piece is broken, people will hold tight to the next one. The first thing taken will be judgement, and the last thing will be ṣalāh".³⁵⁴

The importance of ṣalāh is such that people are not allowed to miss it under any circumstances. Furthermore, one is ordered to do it even when travelling, and while in a state of fear: "Be guardians of your ṣalāhs, especially the middle ṣalāh, and stand up with devotion to Allāh. And if you fear (an enemy), then pray standing or on horseback. When you are safe, remember Allāh, for He taught you that which heretofore you did not know".³⁵⁵

³⁴⁹ al-Mu'minūn 1-11

³⁵⁰ al-Bukhārī, k. mawāqīt al-ṣalāh, b. al-ṣalawāt al-khams kaffārah.

³⁵¹ Aḥmad, al-Musnad; al-Ṭabarānī as cited in Majma' al-zawā'id, k. al-jihād, b. faql al-jihād.

³⁵² al-Nasā'ī, k. al-ṣalāh, b. al-muḥāsabah 'alā al-ṣalāh.

³⁵³ al-Ṭabarānī as cited in Majma' al-Zawā'id, k. al-īṭq, b. al-iḥsān ilā al-mawālī.

³⁵⁴ al-Hākim, al-Mustadrak, iv. 104.

³⁵⁵ al-Baqarah 238-239.

HISTORY

Ṣalāh was the first act of worship to be made obligatory by Allāh. Its sanctioning as obligatory was revealed directly to the Prophet ﷺ during his ascension to heaven.

Abū Dharr narrated: "The Messenger of Allāh ﷺ said: 'While I was at Makkah the roof of my house was opened and Jibrīl descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven; when I reached the nearest heaven, Jibrīl said to the gatekeeper of the heaven: "Open the gate". The gatekeeper asked: "Who is it?" Jibrīl answered: "Jibrīl". He asked: "Is there anyone with you?" Jibrīl replied: "Yes, Muḥammad is with me". He asked: "Has he been called?" Jibrīl said: "Yes". So the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said: "Welcome, O righteous Prophet ﷺ and righteous son". I asked Jibrīl: "Who is he?" He replied: "He is Ādam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps". Then he ascended with me until he reached the second heaven and he said to its gatekeeper: "Open the gate". The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate.' Anas said: "Abū Dharr added that the Prophet ﷺ met Ādam, Idrīs, Mūsā, 'Isā and Ibrāhīm. Abū Dharr did not mention on which heaven they were but he mentioned that the Prophet ﷺ met Ādam on the nearest heaven and Ibrāhīm on the sixth heaven". Anas also said: "When Jibrīl along with the Prophet ﷺ passed by Idrīs, the latter said: 'Welcome, O righteous Prophet ﷺ and righteous brother'. The Prophet ﷺ asked, 'Who is he?' Jibrīl replied: 'He is Idrīs'. The Prophet ﷺ added: 'I passed by Mūsā and he said: "Welcome, O righteous Prophet ﷺ and righteous brother". I asked Jibrīl: "Who is he?" Jibrīl replied: "He is Mūsā". Then I passed by 'Isā and he said: "Welcome, O righteous brother and righteous Prophet ﷺ". I asked: "Who is he?" Jibrīl replied: "He is 'Isā". Then I passed by Ibrāhīm and he said: "Welcome, O righteous

Prophet ﷺ and righteous son". I asked Jibrīl: "Who is he?" Jibrīl replied: "He is Ibrāhīm". The Prophet ﷺ added: 'Then Jibrīl ascended with me to a place where I heard the creaking of the pens. Then Allāh enjoined fifty prayers on my followers. When I returned with this order of Allāh, I passed by Mūsā who asked me: "What has Allāh enjoined on your followers?" I replied: "He has enjoined fifty prayers on them". Mūsā said: "Go back to your Lord, for your followers will not be able to bear it". So I went back to Allāh and requested a reduction, and He reduced it to half. When I passed by Mūsā again and informed him about it, he said: "Go back to your Lord as your followers will not be able to bear it". So I returned to Allāh and requested a further reduction and half of it was reduced. I again passed by Mūsā and he said to me: "Return to your Lord, for your followers will not be able to bear it". So I returned to Allāh and He said: "These are five prayers and they are all equal to fifty in reward, for My Word does not change". I returned to Mūsā and he told me to go back once again. I replied: "Now I feel shy of asking my Lord again". Then Jibrīl took me until we reached *Sidrat al-Muntahā* (lote-tree) which was shrouded in colours, indescribable. Then I was admitted into Paradise where I found small tents or walls made of pearls and its earth was of musk'." ³⁵⁶

THOSE ON WHOM ṢALĀH IS FARḌ

Ṣalāh is obligatory upon Muslims who are sane and have reached puberty. 'Alī ibn Abī Ṭalīb related that the Messenger of Allāh ﷺ said: "The pen is raised for three," meaning that there is no obligation upon three, namely: "the one who is sleeping until he awakens, the child until he becomes an adult and one who is insane until he becomes sane". ³⁵⁷

Children should be ordered to pray when they are seven, and they should be disciplined if they neglect the prayer after they reach the age of ten. 'Amr ibn Shu'ayb related from his father on the authority of his grandfather that the Prophet ﷺ said: "Order your children to pray when they reach the age of seven. Punish them if they do not pray when they reach the age of ten. And have them sleep separately". ³⁵⁸

³⁵⁶ al-Bukhārī, k. *al-ṣalāh*, b. *kayfa furiḍat al-ṣalātu fī al-isrā'*.

³⁵⁷ Abū Dāwūd, k. *al-ḥudūd*, b. *fī al-majnūn yasriq*; al-Tirmidhī, k. *al-ḥudūd*, b. *mā jā'a fī man lā yajibu 'alayh al-ḥadd*.

³⁵⁸ Abū Dāwūd, k. *al-ṣalāh*, b. *matā yu'maru al-ghulām bi al-ṣalāh*.

NEGLECTING ṢALĀH

If any Muslim denies that ṣalāh is obligatory then he becomes an unbeliever and if, after being urged to repent, he does not do so, he will be executed for apostasy. Jābir reported that the Prophet ﷺ said: "Between a person and unbelief is discarding ṣalāh".³⁵⁹ Buraydah reported that the Prophet ﷺ said: "The covenant between us and them is ṣalāh. Whoever abandons it is an unbeliever".³⁶⁰ 'Abdullāh ibn 'Amr ibn al-'Āṣ reported that the Prophet ﷺ one day mentioned the ṣalāh and said: "Whoever guards his ṣalāh, it will be a light and a proof and a saviour for him on the Day of Resurrection. For whoever does not guard it, there will be no light, no proof and no saviour for him. On the Day of Resurrection, he will be with Qārūn, Fir'awn, Hāmān and Ubayy ibn Khalf".³⁶¹

A group of Companions and later scholars believed that an intentional decision to skip one ṣalāh until its time was completely finished made one an unbeliever. 'Abdullāh ibn Shaqīq said: "The Companions of Muḥammad ﷺ did not consider the abandonment of any act, with the exception of ṣalāh, as representing unbelief".³⁶² Those holding this opinion included 'Umar ibn al-Khaṭṭāb, 'Abdullāh ibn Mas'ūd, Aḥmad ibn Ḥanbal, Ishāq ibn Rāhwayh, 'Abdullāh ibn al-Mubārak, Ibrāhīm al-Nakha'ī and others.³⁶³

Some *aḥādīth* make it clear that one who wilfully abandons the obligation of ṣalāh may be killed. For example, Ibn 'Abbās reported that the Prophet ﷺ said: "The ties of Islam and the foundations of the religion are three, and whoever leaves one of them becomes an unbeliever, and his blood becomes lawful: testifying that there is no god but Allāh, the obligatory ṣalāhs, and the fast of Ramaḍān".³⁶⁴ This is a clear indication that such a person may be killed. Ibn 'Umar related that the Messenger of Allāh ﷺ said: "I have been ordered to fight the people until they testify

³⁵⁹ Muslim, *k. al-īmān, b. bayān iṭlāq al-kufr 'alā man tarak al-ṣalāh*; Abū Dāwūd, *k. fī radd al-irjā'*; al-Tirmidhī, *k. īmān, b. mā jā'a fī tark al-ṣalāh*; Ibn Mājah, *k. iqāmat al-ṣalāh, b. mā jā'a fī tark al-ṣalāh*.

³⁶⁰ al-Nasā'ī, *k. al-ṣalāh, al-ḥukm fī tārik al-ṣalāh*.

³⁶¹ Aḥmad, al-Ṭabarānī, Ibn Ḥibbān as cited in *Majma' al-zawā'id, k. al-ṣalāh, b. fī tark al-ṣalāh*.

³⁶² al-Tirmidhī, *k. īmān, b. mā jā'a fī tark al-ṣalāh*.

³⁶³ al-Baghawī, *Sharḥ al-sunnah, k. al-ṣalāh, b. wa'id tark al-ṣalāh*.

³⁶⁴ Abū Ya'lā, *al-Musnad* 2349.

that there is no god but Allāh, and that Muḥammad is the Messenger of Allāh ﷺ, and establish ṣalāh and pay the zakāh. If they do this, their blood and wealth are protected from me except by the rights of Islam. Their reckoning will be with Allāh".³⁶⁵

On the basis of the above mentioned and similar *aḥādīth* some scholars held that such people become evildoers and must repent. If such a person does not repent, the *qāḍī* may sentence him to death – that being the prescribed punishment, according to Imāms Mālik, Ḥammād ibn Zayd and Shāfi'ī.³⁶⁶

Abū Ḥanīfah maintains that such people are not to be killed, but must be punished by confinement until they repent and their signs of repentance become evident. Al-Baghawī said: "That is the opinion of Zuhri and the people of *ra'y*".³⁶⁷ They say the ḥadīth that calls such people unbelievers refers to those who deny the obligation of ṣalāh and of fasting in Ramaḍān, etc. They say that any other interpretation is contradicted by other texts. For example, Allāh says: "Verily, Allāh does not forgive one who associates partners with Him. He forgives whom He pleases in other than that".³⁶⁸ Abū Dharr narrated: "Allāh's Messenger ﷺ said: 'Someone came to me from my Lord and gave me the good tidings that if any of my *ummah* dies associating none along with Allāh, he will enter Paradise'. I asked: 'Even if he committed adultery and theft?' He replied: 'Even if he committed adultery and theft'".³⁶⁹ Mu'adh ibn Jabal narrated that the Messenger of Allāh ﷺ said: "He whose last words are لا إله إلا الله shall enter Paradise".³⁷⁰ Abū Hurayrah related that the Prophet ﷺ said: "Every prophet has a special supplication that is answered. Every prophet hastened to make his supplication, but I reserved mine and will

³⁶⁵ al-Bukhārī, *k. al-īmān, b. fa in tābū wa aqāmū al-ṣalāta wa ātaw al-zakāta fa khallū sabīlahum*.

³⁶⁶ al-Baghawī, *Sharḥ al-sunnah, k. al-ṣalāh, b. wa'id tark al-ṣalāh*.

³⁶⁷ Ibid.

³⁶⁸ al-Nisā'ī 116

³⁶⁹ al-Bukhārī, *k. al-janā'iz, b. fī al-janā'iz wa man kāna ākhīru kalāmihī lā ilāha illā'llāh*.

³⁷⁰ Abū Dāwūd, *k. al-janā'iz, b. fī al-talqīn*.

use it for my *ummah* on the Day of Resurrection. It will be granted, Allāh willing, to whoever dies without associating anything with Allāh".³⁷¹

The number of *fard ṣalāhs*

The number of *fard ṣalāhs* is five. They are: *Fajr* (dawn), *Zuhr* (noon), *ʿAṣr* (afternoon), *Maghrib* (sunset) and *Ishā'* (night). The verses of the Qur'ān indicate this, and since the time of the Prophet ﷺ Muslims have been unanimous about it. A large number of *aḥādīth* emphasise that the number of *fard ṣalāhs* is five. I mention here just one of them whereby Ṭalḥah ibn ʿUbaydullāh narrated: "A Bedouin with scattered hair came to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh ﷺ, inform me of what Allāh has made obligatory on me as regards *ṣalāhs*?' He replied: 'Five *ṣalāhs*, unless you do others voluntarily'. Then he said: 'Inform me what Allāh has made obligatory on me as regards fasting?' He replied: 'The fast of Ramaḍān, unless you do others voluntarily'. Then he said: 'Inform me what Allāh has made obligatory on me as regards *zakāh*?' Then the Messenger of Allāh ﷺ informed him of all the duties of Islam. The Bedouin then said: 'By the One Who has honoured you, I shall not add anything to it, nor shall I be deficient in what Allāh has made obligatory on me'. The Messenger of Allāh ﷺ then said: 'He will enter Paradise if he is true'".³⁷²

The number of *rak'ahs*

The *fard* of *Fajr* comprises two *rak'ahs*; *Zuhr*, four; *ʿAṣr*, four; *Maghrib*, three and *Ishā'*, four. These numbers are known from what the Prophet ﷺ himself did and have been transmitted to us in many *aḥādīth* by innumerable people in every generation. The Prophet ﷺ said: "Pray as you see me praying".³⁷³

³⁷¹ Muslim, *k. al-īmān, b. ikhtibā' al-nabī ṣallallāhu ʿalayhi wa sallam daʿwat al-shayṭān li ʿummatih*.

³⁷² al-Bukhārī, *k. īmān, b. al-zakāh min al-islām*.

³⁷³ al-Bukhārī, *k. al-adhān, b. man qāla liyu'adhdhin fī al-safar mu'adhdhin wāḥid*; Muslim, *k. al-masājid, b. man aḥaqq bi al-īmāmah*.

CHAPTER 2: THE TIMES OF THE ṢALĀHS

THE FIVE DAILY *ṣalāh* must be performed at their specific appointed times. In the Qur'ān, Allāh says: "Verily *ṣalāh* is enjoined on the believers at fixed hours".³⁷⁴ Allāh specifically says regarding the different times of prayer: "Establish *ṣalāh* at the two ends of the day and in some hours of the night. Verily, good deeds remove the evil deeds. This is a reminder for the mindful".³⁷⁵ "Establish *ṣalāh* from the midday till the dark of the night, and the recital of the Qur'ān at dawn. Verily, the recital of the Qur'ān at dawn is ever witnessed".³⁷⁶ "Glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night and at the sides of the day, that you may find acceptance".³⁷⁷

Ibn Shihāb narrated: "Once ʿUmar ibn ʿAbd al-ʿAzīz delayed *ṣalāh* and ʿUrwah ibn al-Zubayr went to him and said: 'Once in Iraq, al-Mughīrah ibn Shuʿbah delayed his *ṣalāh* and Abū Masʿūd al-Anṣārī went to him and said: 'O Mughīrah, what is this? Don't you know that once Jibrīl came and offered the *ṣalāh* (*Fajr Ṣalāh*) and Allāh's Messenger ﷺ prayed too, then he prayed again (*Zuhr Ṣalāh*) and so did Allāh's Messenger ﷺ and again he prayed (*ʿAṣr Ṣalāh*) and Allāh's Messenger ﷺ did the same; again he prayed (*Maghrib Ṣalāh*) and so did Allāh's Messenger ﷺ and again prayed (*Ishā' Ṣalāh*) and so did Allāh's Messenger ﷺ and Jibrīl said: 'I was ordered to do so (to demonstrate the *ṣalāhs* prescribed to you)'." ʿUmar ibn ʿAbd al-ʿAzīz said to ʿUrwah: 'Be sure of what you say. Did Jibrīl lead Allāh's Messenger ﷺ at the stated times of the *ṣalāhs*?' ʿUrwah replied: 'Bashīr ibn Abī Masʿūd narrated like this on the authority of his father'".³⁷⁸

³⁷⁴ al-Nisā' 103

³⁷⁵ Hūd 114

³⁷⁶ al-Isrā' 78

³⁷⁷ Ṭā Hā 130

³⁷⁸ Mālik, *al-Muwatta' 9*; al-Bukhārī, *k. mawāqīt al-ṣalāh, b. mawāqīt al-ṣalāh wa faḍlihā*; Muslim, *k. al-masājid wa mawāqīt al-ṣalāh, b. awqāt al-ṣalawāt al-khams*.

‘Abdullāh ibn ‘Abbās and Jābir ibn ‘Abdullāh narrated: “The angel Jibrīl came to the Messenger of Allāh ﷺ and said to him: ‘Stand and pray’, and he prayed the *Zuhr Ṣalāh* when the sun had passed its meridian. He then came to him for the *‘Aṣr Ṣalāh* and said: ‘Stand and pray’, and he prayed the *‘Aṣr Ṣalāh* while the shadow of every thing was like their length. Then he came at sunset and said: ‘Stand and pray’, and he prayed the *Maghrib Ṣalāh* when the sun had just disappeared. Then he came at night and said, ‘Stand and pray’, and he prayed the *‘Ishā’ Ṣalāh* after the twilight had disappeared. He came again when dawn broke and he prayed the *Fajr Ṣalāh*. Then Jibrīl came on the next day at noon and said to the Messenger of Allāh ﷺ, ‘Stand and pray’, and he prayed the *Zuhr Ṣalāh* when the shadow of every thing was like their length. Then he came for the *‘Aṣr Ṣalāh* and said, ‘Stand and pray’, and he prayed when the shadow of every thing was twice of their length. Then he came at the same time as the previous day for the *Maghrib Ṣalāh*, without any change. Then he came for the *‘Ishā’ Ṣalāh* after half of the night had passed, or one-third of the night, and he prayed *‘Ishā’ Ṣalāh*. Then he came when it became very bright in the early morning and said, ‘Stand and pray’, and he prayed the *Fajr Ṣalāh*. Then Jibrīl said, ‘Between these two times is the time of the *ṣalāh*’.”³⁷⁹

THE TIME OF THE *FAJR ṢALĀH*

The starting time for the *Fajr Ṣalāh* is when the true dawn breaks, that is, when whiteness marks the horizon; and lasts until sunrise. Anas narrated that: “A man came to the Prophet ﷺ and asked him about the time of the *Fajr Ṣalāh*. The Prophet ﷺ commanded that the *ṣalāh* be established when the dawn broke. Next day, when dawn became clear he commanded that the *ṣalāh* was established. Then he asked: ‘Where is the person asking about the time of the *ṣalāh*? The time is between these two’.”³⁸⁰

It is preferable to pray *Fajr Ṣalāh* when the morning light becomes clear. Rāfi‘ ibn Khadīj related that the Prophet ﷺ said: “Make the *Fajr Ṣalāh* at the shining of the dawn, as your reward will be greater.”³⁸¹ This

³⁷⁹ al-Tirmidhī, *k. al-ṣalāh*, *b. mā jā’a fī mawāqīt al-ṣalāh*. Al-Bukhārī observed: “It is the most authentic report concerning the *ṣalāh* times”.

³⁸⁰ al-Nasā’ī, *k. al-mawāqīt*, *b. awwal waqt al-ṣubḥ*.

³⁸¹ al-Tirmidhī, *k. al-ṣalāh*, *b. mā jā’a fī al-isfār bi al-fajr*.

has also been narrated from ‘Alī ibn Abī Tālib, ‘Abdullāh ibn Mas‘ūd, Ḥusayn ibn ‘Alī, Abū al-Dardā’, ‘Umar ibn ‘Abd al-‘Azīz, Zayd ibn Aslam, Muḥammad ibn Sīrīn, ‘Alqamah, Ibrāhīm al-Nakha‘ī, Suwayd ibn Ghafalah, Sa‘īd ibn Jubayr and others.³⁸² Ibrāhīm al-Nakha‘ī said: “The Companions of the Prophet ﷺ have not agreed on anything as they have agreed on praying *Fajr* when it is clear and shining.”³⁸³

THE TIME OF THE *ZUHR ṢALĀH*

The starting time for *Zuhr Ṣalāh* is after the sun has gone past its zenith; its last time, according to Abū Ḥanīfah, is when the shadow of anything becomes twice its length, excluding the amount of shadow when it first begins to lengthen, i.e. when the sun is just past its zenith. Abū Yūsuf and Muḥammad hold that it is when the shadow of anything is equal to its own length.³⁸⁴ Their evidence is the ḥadīth of Jibrīl cited earlier. What supports Imām Abū Ḥanīfah’s opinion is that everybody agrees that the time of *‘Aṣr Ṣalāh* starts when the time of *Zuhr Ṣalāh* ends. *‘Aṣr* is the later afternoon prayer according to the verse of the Qur’ān quoted above. When the shadow of a thing is equal only to its own length, it cannot be the later afternoon. In this respect ‘Abdullāh ibn Mas‘ūd used to delay *‘Aṣr Ṣalāh*.³⁸⁵ Ḥasan al-Baṣrī, Muḥammad ibn Sīrīn and Abū Qilābah used to pray *‘Aṣr* in the late afternoon or early evening (*masā*).³⁸⁶

Sālim ibn ‘Abdullāh narrated: “My father said: ‘I heard Allāh’s Messenger saying, “The period of your stay as compared to the previous nations is like the period equal to the time between the *‘Aṣr* Prayer and sunset. The people of the Tawrāh were given the Tawrāh and they acted upon it till midday then they were exhausted and were given one *qirāt*

³⁸² Ibn Abī Shaybah, *al-Muṣannaf*, i. 283-285.

³⁸³ Ibid. Imām ash-Shāfi‘ī and others preferred to pray it during its early time. ‘A’ishah narrated: “Believing women would pray the *Fajr Ṣalāh* with the Prophet ﷺ, being enveloped in their clothing. They would return to their homes after the *ṣalāh* and no one could recognise them due to the darkness of the dawn”, (Al-Bukhārī, *k. mawāqīt al-ṣalāh*, *b. waqt al-fajr*).

³⁸⁴ This is the opinion of most jurists.

³⁸⁵ ‘Abd al-Razzāq, *al-Muṣannaf*, i. 551.

³⁸⁶ Ibid.

of gold each. And then the people of the Injīl were given the Injīl and they acted upon it till the 'Aṣr Ṣalāh then they were exhausted and were given one qīrāt each. And then we were given the Qur'ān and we acted upon it till sunset and we were given two qīrāts each. On that the people of both the scriptures said, 'O our Lord, You have given them two qīrāts and given us one qīrāt, though we have worked more than they'. Allāh said: 'Have I usurped some of your right?' They said: 'No'. Allāh said: 'That is my blessing I bestow upon whomsoever I wish'.³⁸⁷ This ḥadīth indicates that the time between 'Aṣr and Maghrib is less than the time between Zuhr and 'Aṣr. That is only possible if we take Abū Ḥanīfah's opinion about the end of the time for Zuhr into consideration.³⁸⁸

If it is hot, it is preferable to delay the ṣalāh until it is cooler, so as to retain the humility and awe of the prayer. Otherwise, Zuhr should be prayed early in its time. Abū Hurayrah narrated: "The Prophet ﷺ said: 'In very hot weather delay the Zuhr Prayer till it becomes cooler because the severity of the heat is from the raging of Hell-fire'.³⁸⁹ Zayd ibn Wahb said: "I heard Abū Dharr saying: 'We were with the Prophet ﷺ on a journey. The mu'adhdhin stood up to give the adhān, the Prophet ﷺ said: "Let it cool down". Then, after a while, the mu'adhdhin stood up again to give the adhān, the Prophet ﷺ said: "Let it cool down". This happened two or three times, until we saw the shadows of the hills. Then the Prophet ﷺ said: "The extreme heat is from the raging of Hell-fire. If the heat becomes extreme, delay the ṣalāh until it becomes cool".³⁹⁰ Imām Muḥammad said: "Delay Zuhr in the summer until it is cooled, and pray in the winter when the sun declines; this is the opinion of Abū Ḥanīfah".³⁹¹

THE TIME OF THE 'AṢR ṢALĀH

The time of 'Aṣr begins when the time of Zuhr has elapsed, i.e. when the shadow is equal to its own length according to Abū Yūsuf and Muḥammad, or twice its length according to Abū Ḥanīfah; and it lasts

³⁸⁷ al-Bukhārī, k. mawāqīt al-ṣalāh, b. man adraka rak'atan min al-'aṣr qabla al-ghurūb.

³⁸⁸ Muḥammad, al-Muwatta' (with its commentary al-Ta'liq al-mumajjad), iii. 540-4.

³⁸⁹ al-Bukhārī, k. mawāqīt al-ṣalāh, b. al-ibrād bi al-zuhr fī al-safar.

³⁹⁰ Ibid.

³⁹¹ Abū Ḥanīfah, K. al-āthār 22.

until the sun sets. Abū Hurayrah reported that the Prophet ﷺ said: "Whoever gets one rak'ah of the 'Aṣr Ṣalāh before the sun sets he has got the 'Aṣr Ṣalāh".³⁹²

The preferred time to pray the 'Aṣr Ṣalāh ends when the sun becomes yellowish on the horizon. To delay the ṣalāh until the sun becomes yellowish, although it is permissible, is much disliked, unless there is some need to do so. 'Alā' ibn 'Abd al-Raḥmān said: "We came to Anas ibn Mālik after Zuhr Ṣalāh. He stood up for the 'Aṣr Ṣalāh. When he finished his ṣalāh, we mentioned to him about doing the ṣalāh in its early time, or he himself mentioned it. He said: 'I heard the Prophet ﷺ say: "It is the ṣalāh of the hypocrite: he waits until the sun is between the two horns of Satan, then he gets up and prays four quick rak'ahs, and he does not remember Allāh therein except a little bit".³⁹³

On a cloudy day, 'Aṣr should be prayed earlier in its time frame. Buraydah al-Aslamī reported: "We were with the Messenger of Allāh ﷺ during a battle and he said: 'Hasten in praying on a cloudy day, for one who misses the ṣalāh has destroyed all of his deeds'.³⁹⁴

THE TIME OF THE MAGHRIB ṢALĀH

The time of the Maghrib Ṣalāh begins after the sun has set, and lasts as long as the shafaq (i.e. twilight) has not disappeared. Salamah ibn al-Akwa' said: "The Prophet ﷺ used to do the Maghrib Ṣalāh immediately after the sun had set when its upper side would disappear".³⁹⁵ 'Abdullāh ibn 'Amr reported that the Prophet ﷺ said: "The time for Maghrib Ṣalāh is when the sun has disappeared until the shafaq has not gone".³⁹⁶ Shafaq is the whiteness that follows the redness on the horizon according to Abū Ḥanīfah, while for Abū Yūsuf and Muḥammad, shafaq is the redness. Abū Hurayrah said: "Pray 'Ishā' when the whiteness has disappeared

³⁹² al-Bukhārī, k. mawāqīt al-ṣalāh, b. man adraka rak'atan min al-'aṣr qabla al-ghurūb; Muslim, k. al-masājīd, man adraka rak'atan min al-ṣalāh faqad adraka tilka al-ṣalāh.

³⁹³ Muslim, k. al-masājīd wa mawāqīt al-ṣalāh, b. istiḥbāb al-tabkīr bi al-'aṣr; Abū Dāwūd, k. al-ṣalāh, b. fī waqt ṣalāt al-'aṣr.

³⁹⁴ Ibn Mājah, k. al-ṣalāh, b. mīqāt al-ṣalāh fī al-ghaym.

³⁹⁵ Abū Dāwūd, k. al-ṣalāh, b. fī waqt al-maghrib.

³⁹⁶ Muslim, k. al-masājīd, b. awqāt al-ṣalawāt al-khams.

from the horizon".³⁹⁷ 'Umar ibn 'Abd al-'Azīz said: "Do not pray *'Ishā'* until the whiteness has disappeared from the horizon".³⁹⁸

It is preferable to pray *Maghrib* early in its time duration. 'Abbās ibn 'Abd al-Muṭṭalib related that the Messenger of Allāh ﷺ said: "My nation will always be along the natural path as long as they do not delay the *Maghrib Ṣalāh* until the stars appear".³⁹⁹ It is related from Rāfi' ibn Khadīj that: "We used to pray the *Maghrib Ṣalāh* with the Messenger of Allāh ﷺ, and one of us would leave afterwards and would still be able to see where he shot his arrow".⁴⁰⁰ Imām Muḥammad said: "We do not like to delay *Maghrib* when the sun has set, and this is the opinion of Abū Ḥanīfah".⁴⁰¹

THE TIME OF THE 'ISHĀ' ṢALĀH

The time for *'Ishā' Ṣalāh* begins when the *shafaq* has disappeared and lasts until the time of the *Fajr Ṣalāh*. 'Ā'ishah reported: "One night the Prophet ﷺ prayed the *'Ishā' Ṣalāh* after most of the night had gone and most of the people in the *masjid* had fallen asleep. Then he came out, prayed, and said: 'This would be the proper time if it were not a hardship on my nation'".⁴⁰² 'Abdullāh ibn 'Abbās said: "Between every two *ṣalāh*s there is time".⁴⁰³ He also said: "No *ṣalāh* is missed until the *adhān* of the other *ṣalāh* is said".⁴⁰⁴ Abū Hurayrah was asked what constitutes missing a *ṣalāh*. He said: "That you delay it until the time of the one after it enters".⁴⁰⁵

The preferred time of *'Ishā'* is up to a third of the night. 'Ā'ishah said: "They used to pray the *'Ishā' Ṣalāh* between the disappearance of the *shafaq* and the final third of the night's beginning".⁴⁰⁶ Abū Hurayrah

³⁹⁷ Ibn Abī Shaybah, *al-Muṣannaḥ*, ii. 264.

³⁹⁸ Ibid.

³⁹⁹ Ibn Mājah, *k. al-ṣalāh*, b. *waqt ṣalāt al-maghrib*.

⁴⁰⁰ Muslim, *k. al-masājīd*, b. *bayān awwal waqt al-maghrib 'inda ghurūb al-shams*.

⁴⁰¹ Abū Ḥanīfah, *K. al-āthār* 222.

⁴⁰² Muslim, *k. al-masājīd wa mawāḍi' al-ṣalāh*, b. *waqt al-'ishā' wa ta'khīrāh*.

⁴⁰³ Ibn Abī Shaybah, *al-Muṣannaḥ*, i. 294.

⁴⁰⁴ Ibid.

⁴⁰⁵ Ibid.

⁴⁰⁶ al-Bukhārī, *b. khurūj al-nisā' ilā al-masājīd bi al-layl wa al-ghalas*.

reported that the Messenger of Allāh ﷺ said: "If it were not to be a hardship upon my *ummah*, I would order them to delay the *'Ishā' Ṣalāh* until a third or a half of the night had passed".⁴⁰⁷ Abū Naḍrah reported from Abū Sa'īd al-Khudrī saying: "Once, we waited for the Messenger of Allāh ﷺ to lead the *'Ishā' Ṣalāh* until half the night had passed, at which time he came and prayed with us. He said: 'Stay in your places of sitting'. We stayed in our sitting positions, then he said: 'While the people have gone to their places of lying down for sleep, you are in *ṣalāh* and this for as long as you are waiting for the *ṣalāh*. If it were not for the weakness of the weak and the illness of the ill, I would have delayed the time of this *ṣalāh* to a half of the night'".⁴⁰⁸

SLEEPING BEFORE 'ISHĀ'

Sleeping before the *'Ishā' Ṣalāh* is disapproved of, so also is talking after it. Abū Barzah al-Aslamī reported: "The Prophet ﷺ disliked sleeping before *'Ishā'* and talking after it".⁴⁰⁹ Ibn Mas'ūd reported: "The Messenger of Allāh ﷺ ordered us not to talk after the *'Ishā' Ṣalāh*".⁴¹⁰ Abū Ḥanīfah narrated from Ismā'il ibn 'Abd al-Malik: "I asked Mujāhid about sleeping before the *'Ishā' Ṣalāh*. He said: 'It is better to me to pray it alone than to sleep before it then pray in congregation'." Imām Muḥammad said: "We dislike the sleep before *'Ishā' Ṣalāh* and this is the opinion of Abū Ḥanīfah".⁴¹¹

However, it is allowed to have useful conversation, if one is sure that one will not miss the morning *ṣalāh*. 'Abdullāh ibn 'Abbās reported: "I slept in the home of Maymūnah one night when the Prophet ﷺ was there. I watched to see how the Prophet ﷺ prayed during the night. He talked with his wife for a while and then slept".⁴¹² 'Umar said: "The Prophet ﷺ would discuss with Abū Bakr some of the affairs of the Muslims during the night, and I would be with them".⁴¹³

⁴⁰⁷ al-Tirmidhī, *k. al-ṣalāh*, b. *mā jā'a fī ta'khīr ṣalāt al-'ishā' al-ākhirah*.

⁴⁰⁸ Abū Dāwūd, *k. al-ṣalāh*, b. *waqt al-'ishā' al-ākhirah*.

⁴⁰⁹ al-Bukhārī, *k. mawāqīt al-ṣalāh*, b. *mā yukrahu min al-nawm qabla al-'ishā'*.

⁴¹⁰ Ibn Mājah, *k. al-ṣalāh*, b. *al-nahy 'an al-nawm qabla ṣalāt al-'ishā' wa 'an al-ḥadīth ba'dahā*.

⁴¹¹ Abū Ḥanīfah, *K. al-āthār* 44.

⁴¹² al-Bukhārī, *k. al-wuḍū'*, b. *qirā'at al-qur'ān ba'da al-ḥadath wa ghayrihi*; Muslim, *k. ṣalāt al-musāfirīn wa qaṣrihā*, b. *al-du'ā' fī ṣalāt al-layl wa qiyāmihi*.

⁴¹³ al-Tirmidhī, *k. al-ṣalāh*, b. *mā jā'a fī al-rukḥṣah fī al-samar ba'da al-'ishā'*.

PROHIBITED TIMES

It is not permitted to do *ṣalāh* while the sun is rising, nor at midday, nor at sunset; nor should the Funeral *Ṣalāh* or *sajdah* for recitation be made at these times. The one exception is *ʿAṣr* of the same day, which may be made until the setting of the sun. *ʿUqbah* ibn *ʿĀmir al-Juhānī* said: "There are three times during which the Prophet ﷺ prohibited us from praying or burying our deceased: sunrise until the sun has risen, when the sun is at its meridian, and when the sun is setting until it has set".⁴¹⁴

To do *nafl ṣalāh* after the *Fajr Ṣalāh* until the sun has risen, or after the *ʿAṣr Ṣalāh* until after the sun has set is disliked. There is no harm in making up missed *ṣalāhs* between these two times, making the *sajdah* for recitation and doing the *Janāzah Ṣalāh*, but one should not make the two *rakʿahs* of *ṭawāf*. To pray *nafl* after the dawn breaks, that is, more than the two *Sunnah rakʿahs* of *Fajr*, is also disliked.

Abū Saʿīd reported that the Prophet ﷺ said: "There is no *ṣalāh* after the *Fajr Ṣalāh* until the sun rises".⁴¹⁵ *ʿAmr ibn ʿAbasah* said: "I asked: 'O Prophet ﷺ of Allāh, inform me about the *ṣalāh*'. He said: 'Pray the *Fajr Ṣalāh* and then abstain from *ṣalāh* until sunrise and the sun has completely risen, for it rises between the two horns of *Satan*. That is when the unbelievers prostrate to it. Then pray, as your *ṣalāh* will be witnessed and attended to, until the shadow of a spear is confined to it. At that time stop praying, for at that time hell-fire is fed with fuel. When the shade comes, you may pray, for your *ṣalāh* will be witnessed and attended to by angels until you pray the *ʿAṣr ṣalāh*. Then abstain from praying until the sun sets, for it sets between the two horns of *Satan*, and that is when the unbelievers prostrate to it'".⁴¹⁶

Abū Ḥanīfah narrated that *ʿUmar ibn al-Khaṭṭāb* used to strike people if they prayed after *ʿAṣr*. *Imām Muḥammad* said about this: "We adhere to it. We do not see that anyone prays *nafl* after *ʿAṣr* under any circumstances. This is the opinion of *Abū Ḥanīfah*".⁴¹⁷

⁴¹⁴ Muslim, *k. ṣalāt al-musāfirīn wa qaṣrihā*, b. *al-awqāt allatī nuhiya ʿan al-ṣalāh fihā*.

⁴¹⁵ al-Bukhārī, *k. mawāqīt al-ṣalāh*, b. *lā yataḥarrā al-ṣalāh qabla ghurūb al-shams*.

⁴¹⁶ Muslim, *k. ṣalāt al-musāfirīn wa qaṣrihā*, b. *islām ʿAmr ibn ʿAbasah*.

⁴¹⁷ *Abū Ḥanīfah*, *K. al-āthār* 41.

Ibrāhīm al-Nakhaʿī said: "To me the *ṣalāh* of a person when the sun becomes red is not worth two pence". *Imām Muḥammad* said after quoting *Imām al-Nakhaʿī*'s opinion: "The *ṣalāh* is disliked at that time, except if the *ʿAṣr* of that day is missed by someone and then he should pray at that time. It is not appropriate for him to pray any *farḍ* or *nafl ṣalāh*. This is the opinion of *Abū Ḥanīfah*".⁴¹⁸

DOING QADĀ' FOR MISSED ṢALĀHS

It is obligatory to make up any missed *ṣalāh*, whether it is missed knowingly or forgetfully or because of sleep. Missing a *ṣalāh* knowingly is a major sin and one should repent as soon as possible. *Abū Qatādah* narrated that the Prophet ﷺ said: "There is no negligence while one is asleep but negligence occurs when one is awake. If one of you forgets the *ṣalāh* or sleeps through its time, then he should do the *ṣalāh* when he recalls it".⁴¹⁹

If one misses a certain *ṣalāh* unintentionally because of sleep or forgetfulness, one should pray it as soon as one wakes or remembers the *ṣalāh*. *Anas ibn Mālik* narrated that the Prophet ﷺ said: "Whoever forgets a *ṣalāh* should pray it when he remembers it, and there is no expiation for it other than that".⁴²⁰

Abū Hurayrah reported: "When the Messenger of Allāh ﷺ returned from the Battle of Khaybar, he travelled during the night. When we felt sleepy, he halted for rest. Addressing *Bilāl* he said: 'Keep vigilance at night for us'. But *Bilāl*, who was leaning against the saddle of his mount, was overcome by sleep. Neither the Prophet ﷺ nor *Bilāl*, nor any of his Companions could get up till the sunshine struck them. The Messenger of Allāh ﷺ got up first of all. The Messenger of Allāh ﷺ was frightened and said: 'O *Bilāl*!'. He replied: 'He who detained your soul, detained my soul, Messenger of Allāh ﷺ, my parents be sacrificed for you'. Then they drove their mounts to a little distance. The Prophet ﷺ did *wuḍūʾ* and commanded *Bilāl* who made the *adhān* for the *ṣalāh*. He led them in the *Fajr Ṣalāh*. When he finished the *ṣalāh*, he said: 'If anyone forgets

⁴¹⁸ Ibid.

⁴¹⁹ al-Tirmidhī, *k. al-ṣalāh*, b. *mā jāʾa fī al-nawm ʿan al-ṣalāh*.

⁴²⁰ al-Bukhārī, *k. mawāqīt al-ṣalāh*, b. *man nasiya ṣalātan falyuṣallihā idhā dhakarāh*.

praying the *ṣalāh*, he should do it when he recalls it, for Allāh has said:
"Establish prayer for My remembrance"."⁴²¹

One should also consider the order in making up missed *ṣalāhs* as long as the missed *ṣalāhs* are five or less. Ibrāhīm al-Nakha'ī said about someone praying 'Aṣr, who then remembers while he is still in the *ṣalāh* that he has not prayed *Zuhr*: "This *ṣalāh* is invalid. He is to start *Zuhr*, then pray 'Aṣr". Imām Muḥammad said: "We adhere to this except in one thing, namely if he fears that he will miss 'Aṣr if he starts *Zuhr*. In that case, he should do 'Aṣr, then pray *Zuhr* when the sun has set. And this is the opinion of Abū Ḥanīfah".⁴²²

⁴²¹ Abū Dāwūd, *k. al-ṣalāh*, *b. man nāma 'an ṣalāh aw nasiyahā*.

⁴²² Abū Ḥanīfah, *K. al-āthār* 43.

CHAPTER 3: THE *ADHĀN*

THE *ADHĀN* IS A CALL IN SPECIFIC WORDS TO inform others that the time for a *ṣaḥ* *ṣalāh* has begun. The *adhān* is a *mu'akkad* Sunnah, i.e. something on which particular emphasis is placed for the five *ṣalāhs* and the *Jumu'ah*, but for no other *ṣalāh*.

THE HISTORY

The five daily prayers were made compulsory in Makkah, but there was no *adhān* at that time; the *adhān* was instituted during the first year after hijrah. Nāfi^c related that ‘Abdullāh ibn ‘Umar said: “When the Muslims arrived at Madīnah, they used to assemble for *ṣalāh*, and used to guess the time for it. During those days, the practice of *adhān* for the prayers had not yet been introduced. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but ‘Umar was the first to suggest that a man should call for *ṣalāh*; so Allāh’s Messenger ﷺ ordered Bilāl to get up and pronounce the *adhān* for *ṣalāh*”.⁴²³

‘Abdullāh ibn Zayd ibn ‘Abd Rabbih reported: “When the Messenger of Allāh ﷺ ordered the use of a bell to gather people for *ṣalāh*, in my sleep a man came to me carrying a bell. I said to him: ‘O slave of Allāh, will you sell me that bell?’ He said: ‘What would you do with it?’ I replied: ‘We shall use it to call the people to *ṣalāh*’. He said: ‘Shall I not guide you to something better than that?’ I said: ‘Certainly’. He said: ‘You should say:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ.

⁴²³ al-Bukhārī, *k. al-adhān*, *b. bad' al-adhān*.

"Allāh is Most Great, Allāh is Most Great, Allāh is Most Great, Allāh is Most Great. I bear witness that there is no god but Allāh, I bear witness that there is no god but Allāh. I bear witness that Muḥammad is the Messenger of Allāh ﷺ, I bear witness that Muḥammad is the Messenger of Allāh ﷺ. Come to *ṣalāh*, come to *ṣalāh*, come to success, come to success. Allāh is Most Great, Allāh is Most Great. There is no god but Allāh".

"When the morning came, I went to the Messenger of Allāh ﷺ to tell him what I had seen. He said: 'Your dream is true, Allāh willing. Go to Bilāl, tell him what you have seen, and tell him to make the call to *ṣalāh*, for he has the best voice among you'. I went to Bilāl and told him what to do, and he made the call to *ṣalāh*. 'Umar was in his house when he heard it. He came out with his cloak, and said: 'By the One Who has raised you with the truth, I saw similar to what he saw'. The Prophet ﷺ said: 'Praise and thanks are due to Allāh'."⁴²⁴

IMPORTANCE

Shāh Walīullāh al-Dihlawī stated: "Allāh, in His Infinite Wisdom, wanted the *adhān* not to be a mere proclamation and warning but also to form a part of the fundamental practice of Islam and that its position in respect of the negligent should not only be that of an alarm or signal but also that it should be regarded as a symbol of loyalty and devotion. It was necessary that it should include the name of Allāh as well as the two affirmations and the call to *ṣalāh* so that the objects specified above may be served."⁴²⁵

VIRTUE

Calling the *adhān* has great virtue. According to some scholars, it is even better than leading the *ṣalāh*. There are a number of *aḥādīth* which describe the virtues of the *adhān* and the one who calls it. Among them are the following: Mu'āwiyah reported that the Prophet ﷺ said: "The callers to *ṣalāh* will have the longest necks of all people on the Day of Resurrection."⁴²⁶ Abū Hurayrah reported that the Prophet ﷺ said: "If the

⁴²⁴ Abū Dāwūd, *k. al-ṣalāh*, *b. kayfa al-adhān*.

⁴²⁵ Walīullāh Dihlawī, *Hujjatullāh al-bālighah*, i. 593.

⁴²⁶ Muslim, *k. al-ṣalāh*, *b. faḍl al-adhān wa harab al-shaytan 'inda sam'ih*.

people knew the reward for pronouncing the *adhān* and for standing in the first row of the *ṣalāh*, and found no other way to get that except by drawing lots, they would draw lots. If they knew the reward for praying the *Zuhr Ṣalāh* early in its time, they would race to it. And if they knew the reward for the 'Ishā' and the *Fajr Ṣalāhs* in congregation, they would come to them even if they had to crawl."⁴²⁷

Abū Hurayrah reported that the Prophet ﷺ said: "The *mu'adhdhin* is forgiven for as far as his voice reaches and whoever hears him will confirm what he said."⁴²⁸ Ibn Abī Shaybah narrated that 'Abdullāh ibn 'Umar said about someone who said the *adhān*: "How good is your work; everything that hears you, will bear witness for you."⁴²⁹

DESCRIPTION

How to say the *adhān* has been described in the above mentioned ḥadīth of 'Abdullāh ibn Zayd. That is to say four *takbīrs* at the beginning of the *adhān* and to say each of the other phrases twice, except for the final utterance of لا إله إلا الله, which is said only once; and there is no repetition of the first bearing witness *tarjī'*. In this way, the *adhān* is made up of fifteen phrases.

After حَيَّ عَلَى الْفَلَاحِ, the phrase الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ, '*ṣalāh* is better than sleep' is added twice in the *adhān* before *Fajr*. It is not, however, to be said in any other *adhān*. Abū Maḥdūrah asked the Prophet ﷺ to teach him the *adhān*, and he told him: "If it is the *Fajr adhān*, say: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ. الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ. الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ. الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ. 'ṣalāh is better than sleep'."⁴³⁰ Zayd ibn Aṣlam reported that Bilāl came to the Prophet ﷺ informing him of *ṣalāh*. On finding him asleep, Bilāl said: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ, الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ. The Prophet ﷺ said: "How good this is, make it a part of your *adhān*."⁴³¹ 'Abd al-Raḥmān ibn Abī Laylā narrated from Bilāl saying that the Messenger of Allāh ﷺ said to him to say that in the *Fajr adhān* only.⁴³² Nāfi' narrated that 'Abdullāh ibn 'Umar used to say: حَيَّ عَلَى الْفَلَاحِ, then الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ, الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ.⁴³³

⁴²⁷ al-Nasā'ī, *k. al-adhān*, *al-istihām 'alā al-ta'dhīn*.

⁴²⁸ Abū Dāwūd, *k. al-ṣalāh*, *b. raf' al-ṣawt bi al-adhān*.

⁴²⁹ Ibn Abī Shaybah, *al-Muṣannaf*, i. 205.

⁴³⁰ Abū Dāwūd, *k. al-ṣalāh*, *b. kayfa al-adhān*.

⁴³¹ al-Ṭabarānī, *al-Mu'jam al-kabīr* 1081.

⁴³² al-Tirmidhī, *abwāb al-ṣalāh*, *b. mā jā'a fī al-tathwīb fī al-fajr*.

⁴³³ 'Abd al-Razzāq, *al-Muṣannaf*, i. 473.

THE IQĀMAH

The *iqāmah* is like the *adhān* except one adds after *حَيَّ عَلَى الصَّلَاةِ* the phrase *فَدُ قَامَتِ الصَّلَاةُ* (*ṣalāh* is established) saying it twice. In this way, the *iqāmah* is made up of seventeen phrases. ‘Abdullāh ibn Zayd and Abū Maḥdhub both narrated this from the Prophet ﷺ.⁴³⁴

SUNNAHS OF THE ADHĀN

The Sunnahs of the *adhān* are of two types: those related to the *adhān*, and those related to the *mu’adhdhin*. Both types of Sunnahs are mentioned below:

Sunnahs related to the adhān

Raising one’s voice

The *mu’adhdhin* should make his voice loud for the *adhān*, because the purpose of the *adhān* is attained by that. It was earlier stated in the ḥadīth of ‘Abdullāh ibn Zayd that the Prophet ﷺ said to him: “Go to Bilāl, tell him what you have seen, and tell him to make the call to *ṣalāh*, for he has the best voice among you”.⁴³⁵ ‘Abdullāh ibn ‘Abd al-Rahmān related from his father that Abū Sa’īd al-Khudrī said to him: “I see that you love the sheep and the desert. If you are with your sheep or in the desert, then raise your voice while making the call to *ṣalāh*, for any jinn, human or thing that hears the voice of the *mu’adhdhin* will be a witness for him on the Day of Resurrection. I heard the Messenger of Allāh ﷺ say this”.⁴³⁶

To sing the *adhān* or to mispronounce its words is disliked. ‘Umar ibn ‘Abd al-‘Azīz heard someone singing in his *adhān*, so he said to him: “Say it in the normal way, otherwise leave us”.⁴³⁷ Yahyā al-Bakkī reported: “I saw Ibn ‘Umar say to a man, ‘I hate you for the sake of Allāh, because you beautify your voice to get money’”.⁴³⁸

⁴³⁴ al-Tirmidhī, *k. al-ṣalāh*, *b. mā jā’a anna al-iqāmata mathnā mathnā*.

⁴³⁵ Abū Dāwūd, *k. al-ṣalāh*, *b. kayfa al-adhān*.

⁴³⁶ al-Bukhārī, *k. al-adhān*, *b. raf’ al-ṣawt bi al-nidā’*.

⁴³⁷ Ibn Abī Shaybah, *al-Muṣannaf*, *i. 207*.

⁴³⁸ Ibid.

Pausing between the phrases

The caller should pause between each of the phrases while calling the *adhān*, however he should be quicker while saying the *iqāmah*. The Prophet ﷺ said to Bilāl: “When you say the *adhān* then pause, and when you say the *iqāmah* then be quick”.⁴³⁹ Abū al-Zubayr, the *mu’adhdhin* of Bayt al-Maqdis, said: “‘Umar ibn al-Khaṭṭāb came to us and said, ‘When you say the *adhān* then pause, and when you say the *iqāmah* then be quick’”.⁴⁴⁰ Ibrāhīm al-Nakha’ī said: “In the *adhān* one should pause, and in the *iqāmah* each phrase should be followed by the next without pause”.⁴⁴¹

Facing the qiblah

It is Sunnah to stand and face the *qiblah* in both the *adhān* and *iqāmah*. If one turns away from the *qiblah*, one’s *adhān* will be valid, but the action is disliked. Ibn Sīrīn said: “When the *mu’adhdhin* says the *adhān* he should face the *qiblah*”.⁴⁴² Hasan al-Baṣrī said: “The *mu’adhdhin* will face the *qiblah*”.⁴⁴³ Ibrāhīm al-Nakha’ī said: “The *mu’adhdhin* should face the *qiblah* in the *adhān* and the *iqāmah*”.⁴⁴⁴ The same has been narrated from ‘Aṭā’ ibn Abī Rabāḥ and Ibn Sīrīn.⁴⁴⁵

If there is sufficient reason for it, then one may say the *adhān* without facing the *qiblah*, for example if one is travelling on a plane or train, or the like.⁴⁴⁶ Hasan al-Baṣrī narrated that: “While travelling, the Prophet ﷺ asked Bilāl to do the *adhān*, and he did so while riding his camel”.⁴⁴⁷ ‘Abdullāh ibn ‘Umar used to say the *adhān* while riding his camel.⁴⁴⁸ ‘Aṭā’ ibn Abī Rabāḥ said: “It is not liked if the *adhān* is said whilst sitting, except if there is a reason”.⁴⁴⁹

⁴³⁹ al-Tirmidhī, *k. al-ṣalāh*, *b. mā jā’a fī al-adhān*.

⁴⁴⁰ Ibn Abī Shaybah, *al-Muṣannaf*, *i. 195*.

⁴⁴¹ Ibid.

⁴⁴² Ibid., *i. 190*.

⁴⁴³ Ibid.

⁴⁴⁴ Ibid.

⁴⁴⁵ ‘Abd al-Razzāq, *al-Muṣannaf*, *i. 466-7*.

⁴⁴⁶ See: al-Samarqandī, *Tuḥfat al-fuqahā’* 58.

⁴⁴⁷ al-Bayhaqī, *al-Sunan al-kubrā*, *k. al-ṣalāh*, *b. al-adhān rākiban wa jālisan*.

⁴⁴⁸ Ibn Abī Shaybah, *al-Muṣannaf*, *i. 193*.

⁴⁴⁹ Ibid.

Turning right and left

The *mu'adhdhin* faces the *qiblah*, but on saying *حَيَّ عَلَى الصَّلَاةِ* he turns his face to the right, and on saying *حَيَّ عَلَى الْفَلَاحِ* he turns his face to the left without moving his feet from the direction of the *qiblah*. Abū Juhayfah narrated: "Bilāl said the *adhān*, and I saw the movement of his head from this side to that side upon saying *حَيَّ عَلَى الصَّلَاةِ* and *حَيَّ عَلَى الْفَلَاحِ*".⁴⁵⁰ Hasan al-Baṣrī and Ibrāhīm al-Nakha'ī said: "The *mu'adhdhin* should not move his feet".⁴⁵¹ Ibn Sīrīn said: "The *mu'adhdhin* will turn upon saying *حَيَّ عَلَى الصَّلَاةِ* and then he will face the *qiblah* upon saying: *لَا إِلَهَ إِلَّا اللَّهُ*".⁴⁵²

Sunnahs related to the *mu'adhdhin*

The person designated to call people to the *ṣalāh* is the *mu'adhdhin* (muezzin). If someone other than the *mu'adhdhin* wants to make the *adhān*, he should get the latter's permission. If the *mu'adhdhin* is late and people fear that they will miss the time of the *adhān*, someone else should make the *adhān*.

Mu'adhdhin should be male

The *mu'adhdhin* should be male. All scholars agree that it is disliked for women to make the *adhān* or the *iqāmah* whether they are praying in congregation or individually.⁴⁵³ 'Alī ibn Abī Ṭālib said: "The woman will say neither the *adhān* nor the *iqāmah*".⁴⁵⁴ 'Aṭā' ibn Abī Rabāh, Sa'īd ibn al-Musayyab, Ḥasan al-Baṣrī, Muḥammad ibn Sīrīn, Jābir ibn Zayd, Zuhri and others also hold the view that there is no obligation on women regarding the *adhān* and *iqāmah*.⁴⁵⁵ Ibrāhīm al-Nakha'ī said: "There is no *adhān* or *iqāmah* for women". Imām Muḥammad said: "This is the opinion of Abū Ḥanīfah and we adhere to it".⁴⁵⁶

⁴⁵⁰ al-Bukhārī, *k. al-adhān*, *b. hal yatatabba'u al-mu'adhdhin fāhu hāhunā hāhunā*; Abū Dāwūd, *k. al-ṣalāh*, *b. fī al-mu'adhdhin yastadīru fī adhānih*.

⁴⁵¹ Ibn Abī Shaybah, *al-Muṣannaḥ*, i. 190.

⁴⁵² 'Abd al-Razzāq, *al-Muṣannaḥ*, i. 467.

⁴⁵³ al-Kāṣanī, *Badā'ir al-ṣanā'ir*, i. 645.

⁴⁵⁴ Ibn Abī Shaybah, *al-Muṣannaḥ*, i. 202.

⁴⁵⁵ Ibid.

⁴⁵⁶ Abū Ḥanīfah, *K. al-āthār* 21.

Placing one's fingers in one's ears

Describing Bilāl's *adhān*, Abū Juhayfah said: "He put his index fingers into his ears". Al-Tirmidhī said: "Scholars prefer callers to put their index fingers into their ears while saying the *adhān*".⁴⁵⁷ Suwayd ibn Ghafalah said: "Bilāl and Abū Maḥdhūrah put their fingers in their ears during the *adhān*".⁴⁵⁸ Ibn Sīrīn said: "When the *mu'adhdhin* says the *adhān* he should face the *qiblah* and put his fingers in his ears".⁴⁵⁹ The reason for putting the index fingers in the ears is that blocking the ears in this way makes it easier for the caller to make his voice louder.

Purification

It is recommended that one says the *adhān* with *wuḍū'*. Al-Muhājir ibn Qunfudh reported that the Prophet ﷺ said to him: "Nothing prevented me from returning your salutations except that I dislike mentioning the name of Allāh when I am not clean".⁴⁶⁰ Abū Hurayrah narrated that the Prophet ﷺ said: "The *adhān* should only be said by someone who has *wuḍū'*".⁴⁶¹ However, it is permissible to say the *adhān* without *wuḍū'*, but it is disliked for the *adhān* to be called in a state of *janābah*. Ibrāhīm al-Nakha'ī said: "There is no harm in saying the *adhān* without *wuḍū'*". Imām Muḥammad said: "This is what we adhere to, we do not see any harm in it, but we dislike saying the *adhān* in a state of *janābah*, and this is also the opinion of Abū Ḥanīfah".⁴⁶²

Time

The *adhān* is to be made at the time of the *ṣalāh*; if, in error, it is said before the time, it should be repeated.⁴⁶³ Enough time should be left between the *adhān* and *iqāmah* for people to prepare themselves for the *ṣalāh* and get to the *masjid*, except for the *Maghrib Ṣalāh*, which should

⁴⁵⁷ al-Tirmidhī, *k. al-ṣalāh*, *b. mā jā'a fī idkhāl al-iṣbū' fī al-udhun 'inda al-adhān*.

⁴⁵⁸ 'Abd al-Razzāq, *al-Muṣannaḥ*, i. 468.

⁴⁵⁹ Ibn Abī Shaybah, *al-Muṣannaḥ*, i. 191.

⁴⁶⁰ Abū Dāwūd, *k. al-ṭahārah*, *b. ayyaruddu al-salāma wa huwa yabūlu*.

⁴⁶¹ al-Tirmidhī, *k. al-ṣalāh*, *b. mā jā'a fī karāhiyat al-adhān bi ghayr wuḍū'*.

⁴⁶² Abū Ḥanīfah, *K. al-āthār* 20.

⁴⁶³ al-Samarqandī, *Tuḥfat al-fuqahā'* 60.

be established immediately after the *adhān*. Jābir ibn Samurah said: "The Prophet's ﷺ *mu'adhdhin* would make the *adhān* and then leave some time, doing the *iqāmah* only when they saw the Prophet ﷺ coming to the place of *ṣalāh*".⁴⁶⁴

Whoever calls the adhān should call the iqāmah

Normally, whoever calls the *adhān* should call the *iqāmah*, because the one who calls to the *ṣalāh* takes precedence in announcing the *iqāmah*. Al-Tirmidhī said: "The practice of most scholars is that whoever says the *adhān* says the *iqāmah*".⁴⁶⁵ It is disliked for someone else to say the *iqāmah*, if the *mu'adhdhin* is offended. However if the *mu'adhdhin* is not offended, then there is no harm if someone else says the *iqāmah*.⁴⁶⁶

The adhān should be for Allāh's pleasure

The *mu'adhdhin* should say the *adhān* for the pleasure of Allāh's only and should not take any wages.⁴⁶⁷ It is reported that 'Uthmān ibn al-'Āṣ said: "Among the last things that the Messenger of Allāh ﷺ said as a covenant to me, is that I should appoint a *mu'adhdhin* who does not accept wages for his *adhān*".⁴⁶⁸ However if the people realise that the *mu'adhdhin* is in need, and they give him something without any contract, then it is allowed.⁴⁶⁹

How to respond to the adhān

Those listening to the *adhān* should repeat it, except for the phrases *حَيَّ عَلَى الْفَلَاحِ* and *حَيَّ عَلَى الصَّلَاةِ* after which the listener should say *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ*, there is no power or might save by Allāh, and after the phrases *لَا إِلَهَ إِلَّا اللَّهُ* in the *Fajr adhān* the listener should say *صَدَقْتَ وَبَرَزْتَ*, "you have spoken the truth and your effort is accepted".⁴⁷⁰ Abū Sa'īd al-Khudrī

⁴⁶⁴ Muslim, k. *al-masājīd wa mawāḍi' al-ṣalāh*, b. *matā yaqūmu al-nās li al-ṣalāh*.

⁴⁶⁵ al-Tirmidhī, *abwāb al-ṣalāh*, b. *mā jā'a anna man adhdhana fahuwa yuqim*.

⁴⁶⁶ al-Kāsānī, *Badā'ī' al-ṣanā'ī'*, i. 648.

⁴⁶⁷ Ibid., i. 650.

⁴⁶⁸ al-Tirmidhī, k. *al-ṣalāh*, b. *mā jā'a fī karāhiyat an ya'khudha al-mu'adhdhin 'alā al-*adhān* ajran*. Al-Tirmidhī said that scholars agree with this whereby they dislike to see the caller receive wages for the *adhān*.

⁴⁶⁹ al-Kāsānī, *Badā'ī' al-ṣanā'ī'*, i. 650.

⁴⁷⁰ Ibid., i. 660.

reported the Messenger of Allāh ﷺ as saying: "When you listen to the *adhān*, you should repeat the same words as the caller pronounces".⁴⁷¹ Abū Rāfi' narrated: "When the Messenger of Allāh ﷺ heard the *adhān*, he would repeat it; and when the *mu'adhdhin* said *حَيَّ عَلَى الصَّلَاةِ* and *حَيَّ عَلَى الْفَلَاحِ* he would say *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ*".⁴⁷²

After hearing the *adhān* one should pray for the Prophet ﷺ and ask Allāh to give him the place of *wasīlah*. 'Abdullāh ibn 'Amr related that the Messenger of Allāh ﷺ said: "If you hear the call to *ṣalāh*, repeat after it. Then supplicate for me, for whoever makes one supplication for me, Allāh makes ten for him. Then ask Allāh to grant me the place of *wasīlah*. It is a place in Paradise reserved for a slave from among Allāh's slaves. I hope to be him, and whoever asks Allāh to grant me the place of *wasīlah*, my intercession becomes permissible for him".⁴⁷³ Jābir ibn 'Abdullāh reported that the Prophet ﷺ said: "Whoever says after hearing the call to *ṣalāh*:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ

'O Allāh, Lord of this perfect call and of the regular *ṣalāh* which is going to be established, grant Muḥammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him', then my intercession will be permitted for him on the Day of Resurrection".⁴⁷⁴

As the interval between the *adhān* and the *iqāmah* is one of those times when supplications are more likely to be accepted, one should turn to Allāh and petition Him. Abū Iyās narrated from Anas ibn Mālik

⁴⁷¹ al-Bukhārī, k. *al-adhān*, b. *al-du'ā' 'inda al-nidā'*; Abū Dāwūd, k. *al-ṣalāh*, b. *mā jā'a fī al-du'ā' 'inda al-adhān*; al-Tirmidhī, *abwāb al-ṣalāh*, b. *mā jā'a mā yaqūlu al-rajl idhā adhdhana al-mu'adhdhin min al-du'ā'*.

⁴⁷² al-Taḥāwī, *Sharḥ ma'ānī al-āthār*, i. 144.

⁴⁷³ Muslim, k. *al-ṣalāh*, b. *istiḥbāb al-qawl mithla qawl al-mu'adhdhin liman samī'ahu thumma yuṣallī 'alā al-nabī ṣallallāhu 'alayhi wa sallam, thumma yas'alullāh lahu al-*wasīlah**.

⁴⁷⁴ al-Bukhārī, k. *al-adhān*, b. *al-du'ā' 'inda al-nidā'*.

as saying: "The Prophet ﷺ said: 'The supplication made between the *adhān* and the *iqāmah* is not rejected'."⁴⁷⁵ Abū 'Abd al-Rahmān al-Jubullī narrated from 'Abdullāh ibn 'Amr saying: "A man said: 'O Messenger of Allāh ﷺ, the callers to *ṣalāh* get more virtues than us'. He said: 'Say what they say and when you finish, ask and you shall be given'."⁴⁷⁶

Umm Salamah said: "The Prophet ﷺ taught me to say after the *Maghrib* call to *ṣalāh*:

يَا أَيُّهَا اللَّهُ إِنَّ هَذَا أَوَّلُ لَيْلِكَ وَإِدْبَارُ نَهَارِكَ، وَأَصْوَاتُ دُعَائِكَ، فَاعْفِرْ لِي

'O Allāh, this is (the time of) the beginning of Your night, the end of Your day, and (this is the time) the sounds of supplication are made to You, so forgive me'.⁴⁷⁷

Now one should head towards the *masjid* to attend the congregation and make oneself busy with preparing for the *ṣalāh*. Leaving the *masjid* after the *adhān* has been called is disapproved of, unless there is some excuse or one intends to return for the *ṣalāh*. Abū Hurayrah related that the Prophet ﷺ said: "If one of you is in the *masjid* and the *adhān* is made, he should not leave the *masjid* until he prays".⁴⁷⁸ Abū al-Sha'thā' said: "We were with Abū Hurayrah in the *masjid*, and a man left the *masjid* after the *adhān* had been made and he said: 'That man disobeyed Abū al-Qāsim [meaning the Prophet] ﷺ'."⁴⁷⁹

How to respond to the *iqāmah*

It is recommended that one who hears the *iqāmah* repeat the words. This is so except when *قَدْ قَامَتِ الصَّلَاةُ* is said, when the listener should say *أَقَامَهَا اللَّهُ وَأَدَامَهَا*, "may Allāh establish it and make it everlasting". Abū Umāmah and some of the Companions reported that: "When Bilāl said *قَدْ قَامَتِ الصَّلَاةُ* the Prophet ﷺ would say *أَقَامَهَا اللَّهُ وَأَدَامَهَا*".⁴⁸⁰

⁴⁷⁵ Abū Dāwūd, *k. al-ṣalāh*, *b. mā jā'a fī al-du'ā' bayna al-adhān wa al-iqāmah*.

⁴⁷⁶ Abū Dāwūd, *k. al-ṣalāh*, *b. mā yaqūlu idhā samī'a al-mu'adhdhin*.

⁴⁷⁷ Abū Dāwūd, *k. al-ṣalāh*, *b. mā yaqūlu 'inda adhān al-maghrib*.

⁴⁷⁸ Aḥmad, *al-Musnad* 10946.

⁴⁷⁹ Abū Dāwūd, *k. al-ṣalāh*, *b. al-khurūj min al-masjid ba'da al-adhān*.

⁴⁸⁰ Abū Dāwūd, *k. al-ṣalāh*, *b. mā yaqūlu idhā samī'a al-iqāmah*.

When people stand for the *ṣalāh*

'Umar ibn 'Abd al-'Azīz said: "When the *mu'adhdhin* says *قَدْ قَامَتِ الصَّلَاةُ* then stand; now the *ṣalāh* has been established".⁴⁸¹ Imām Mālik stated: "I have not heard anything concerning the specific moment [in the *iqāmah* when it is best] to stand for *ṣalāh*. My view is that this depends on the ability of the people, because some people are quick and some are slower".⁴⁸² Ibn Jurayj asked 'Aṭā' if it was correct that it had been said that when the *mu'adhdhin* says *قَدْ قَامَتِ الصَّلَاةُ* then the people should stand. 'Aṭā' said: "Yes".⁴⁸³ Imām Muḥammad narrated from Ibrāhīm al-Nakha'i: "When the *mu'adhdhin* says *حَيَّ عَلَى الْفَلَاحِ* then the people should stand and make lines. When the *mu'adhdhin* says *قَدْ قَامَتِ الصَّلَاةُ* then the imām should say the *takbīr*". He adds: "This is the opinion of Abū Ḥanīfah and we adhere to it; and if the imām waits until the *mu'adhdhin* finishes the *iqāmah*, and then says the *takbīr*, there is no harm in it either. All this is fine".⁴⁸⁴

The *adhān* for *ṣalāh* at home and missed *ṣalāh*

Someone praying alone at home does not need to say the *adhān* and the *iqāmah*, but if praying in congregation with others, it is preferable to say the *adhān* and *iqāmah*. 'Abdullāh ibn Mas'ūd prayed with his companions at his home without the *adhān* and *iqāmah*, and said: "The *iqāmah* of the imām is sufficient". Imām Muḥammad said: "We adhere to this if someone prays alone, but if they pray in congregation then it is preferable to say the *adhān* and the *iqāmah*, and if they say the *iqāmah* and leave out the *adhān*, then there is no harm".⁴⁸⁵

One who sleeps through the time of a *ṣalāh* or who forgets a *ṣalāh* can do the *adhān* and *iqāmah* when he intends to pray. In the incident reported earlier, when the Prophet ﷺ and his Companions slept through the time of the *Fajr Ṣalāh*, he ordered Bilāl to do the *adhān* and *iqāmah* for that *ṣalāh*.⁴⁸⁶

⁴⁸¹ Ibn Abī Shaybah, *al-Muṣannaf*, i. 356.

⁴⁸² Mālik, *al-Muwatta'* 41.

⁴⁸³ 'Abd al-Razzāq, *al-Muṣannaf*, i. 505.

⁴⁸⁴ Abū Ḥanīfah, *K. al-āthār* 21.

⁴⁸⁵ Ibid.

⁴⁸⁶ Mālik, *al-Muwatta'* 14; Muslim, *k. al-masājid wa mawāḍi' al-ṣalāh*, *b. qaḍā' al-ṣalāt al-fā'itah wa istiḥbāb ta'jīl qaḍā'ihā*.

If one has missed many *ṣalāhs*, it is preferable to do one *adhān* at the beginning followed by an *iqāmah* for each missed *ṣalāh*. ‘Abdullāh ibn Mas‘ūd narrated: “The associators kept the Prophet ﷺ busy during some of his *ṣalāhs* at the battle of the *aḥzāb*. When part of the night had passed, he ordered Bilāl to do the *adhān* and the *iqāmah* and they prayed the ‘*Aṣr*, *Maghrib* and ‘*Ishā*’ *Ṣalāhs* in succession, each time preceded by the *iqāmah*”.⁴⁸⁷

⁴⁸⁷ al-Bayhaqī, *al-Sunan al-kubrā*, k. *al-ṣalāh*, b. *al-adhān wa al-iqāmah li al-jamī‘ bayn al-ṣalawāt fā’itāt*.

CHAPTER 4: CONDITIONS OF THE ṢALĀH

THERE ARE TWO TYPES of *farq*: those required before the *ṣalāh*, which are called *shurūṭ* (conditions), and those inside the *ṣalāh*, which are called *arkān* (pillars). There are six conditions of the *ṣalāh*:

1. TIME

The *ṣalāh* is not valid before its time. The times of the *ṣalāhs* have been given earlier in detail.

2. PURITY

The person doing the *ṣalāh* must purify himself from all types of *ḥadath* and impurity as mentioned earlier. As for *ḥadath*, Allāh says in the Qur’ān: “O you who believe, when you rise for *ṣalāh*, wash your faces and your hands up to the elbows and wipe your heads and wash your feet up to the ankles”.⁴⁸⁸ Ibn ‘Umar reported that the Prophet ﷺ said: “Allāh does not accept any *ṣalāh* without purity, nor does he accept charity from what has been stolen from booty”.⁴⁸⁹

One’s clothing should be clean of all impurities. Allāh says: “And purify your garments”.⁴⁹⁰ Jābir ibn Samurah reported that he heard a man ask the Prophet ﷺ: “May I pray in the same clothes that I had on during relations with my wife?” He said: “Yes, but if you see some marks on it, you must wash it.”⁴⁹¹ Mu‘āwiyah reported: “I asked Umm Ḥabībah: ‘Did the Prophet ﷺ pray in the same clothes that he wore when he had relations?’ She said: ‘Yes, if there were no mark on it.’”⁴⁹² Abū Naḍrah narrated from Abū Sa‘īd al-Khudrī saying: “While the Messenger of

⁴⁸⁸ al-Mā’idah 6.

⁴⁸⁹ Muslim, k. *al-ṭahārah*, b. *wujūb al-ṭahārah li al-ṣalāh*.

⁴⁹⁰ al-Muddaththir 4.

⁴⁹¹ Ibn Mājah, k. *al-ṭahārah wa sunanihā*, b. *al-ṣalāh fī al-thawb alladhī yujāmi‘u fih*.

⁴⁹² Abū Dāwūd, k. *al-ṭahārah*, b. *al-ṣalāh fī al-thawb alladhī yuṣību ahlahu fih*.

Allāh ﷺ was leading his Companions in *ṣalāh*, he took off his shoes and the people behind him did likewise. When the Prophet ﷺ finished the *ṣalāh*, he asked: 'Why did you remove your shoes?' They said: 'We saw you remove yours'. He said: 'Jibrīl came to me and informed me that there was some filth on them. Therefore, when one of you comes to the *masjid*, he should notice if there is any dirt on his shoes, and if so he should wipe it off and pray in them'.⁴⁹³

Once it is established that the purity of clothing is a condition for the *ṣalāh*, then it is obvious that the body must also be pure. Anas related that the Prophet ﷺ said: "Stay clean of urine, as the majority of punishments in the grave are due to it".⁴⁹⁴ Alī reported: "I used to have a great deal of prostatic fluid flowing, so I asked a man to ask the Prophet ﷺ about it as I was shy to ask him, due to my relationship with him through his daughter. He asked him and the Prophet ﷺ said: 'Do *wuḍū'* and wash your private parts'.⁴⁹⁵ 'Ā'ishah related that the Messenger of Allāh ﷺ said to women with a prolonged flow of blood: "Wash the blood from yourself and pray".⁴⁹⁶

Similarly, the purity of the place where one is praying is a condition for the validity of the *ṣalāh*. Allāh says: "*Purify My House for those who are circumambulating it, those staying in it, those bowing and those prostrating*".⁴⁹⁷ Abū Hurayrah said: "A Bedouin stood and urinated in the *masjid*. The people got up to stop him. The Prophet ﷺ said: 'Leave him and pour a container of water over his urine. You have been raised to be easy on the people, not to be hard on them'.⁴⁹⁸

3. COVERING OF THE 'AWRAH

The *'awrah* refers to those parts of the male or female body which must be covered. Allāh says in the Qur'ān: "*O Children of Adam, take your adornment for every *masjid**".⁴⁹⁹ Adornment here refers to what covers the

⁴⁹³ Abū Dāwūd, *k. al-ṣalāh, b. al-ṣalāh fī al-na'l*.

⁴⁹⁴ al-Dāraquṭnī, *al-Sunan*, i. 136.

⁴⁹⁵ al-Bukhārī, *k. al-ghusl, b. ghasl al-madhy wa al-wuḍū' minhu*.

⁴⁹⁶ Muslim, *k. al-ḥayḍ, b. al-mustaḥḍah wa ghusliha wa ṣalātiha*.

⁴⁹⁷ al-Baqarah 125.

⁴⁹⁸ al-Bukhārī, *k. al-wuḍū', b. ṣabb al-mā' 'alā al-bawl fī al-masjid*.

⁴⁹⁹ al-A'raf 31.

'awrah, and *masjid* means *ṣalāh*. Therefore, it means cover your *'awrah* for every *ṣalāh*. 'Ā'ishah reported that the Prophet ﷺ said: "Allāh does not accept the *ṣalāh* of an adult woman unless she is wearing a head covering (*khimār*)".⁵⁰⁰ Salamah ibn al-Akwa' said to the Prophet ﷺ: "O Messenger of Allāh ﷺ, may I pray in a single cloth?" He said: "Yes, but button it, even with just a thorn".⁵⁰¹ There is a consensus among scholars that the *ṣalāh* is not valid without the covering of *'awrah*.⁵⁰²

Women's 'awrah

The body of a woman is all *'awrah* except her face, palms and feet.⁵⁰³ Allāh says in the Qur'ān: "*And do not show off their adornment except only that which is apparent*".⁵⁰⁴ According to some scholars, '*that which is apparent*' refers to face, hands and feet. It has been related from 'Ā'ishah that the Prophet ﷺ said: "Allāh does not accept the *ṣalāh* of an adult woman unless she is wearing a head covering (*khimār*)".⁵⁰⁵ It is related from Umm Salamah that she asked the Prophet ﷺ: "Can a woman pray in a long shirt and head covering without a loincloth?" He said: "If the shirt is long and flowing and covers the top of her feet".⁵⁰⁶

Men's 'awrah

A man's *'awrah* is from below the navel up to and including the knee – the thighs and so on are part of the *'awrah*. Muḥammad ibn Jaḥsh reported: "The Messenger of Allāh ﷺ passed by Ma'mar while his thighs were exposed. He said to him: 'O Ma'mar, cover your thighs, for they are part of the *'awrah*'.⁵⁰⁷ Jarhad reported: "The Messenger of Allāh ﷺ passed by me when the cloak I was wearing did not cover my thigh. He said: 'Cover your thigh, for it is part of the *'awrah*'.⁵⁰⁸

⁵⁰⁰ Abū Dāwūd, *k. al-ṣalāh, b. al-mar'ah tuṣallī bighayr khimār*.

⁵⁰¹ Abū Dāwūd, *k. al-ṣalāh, b. fī al-raḥl yuṣallī fī qamīṣ wāḥid*.

⁵⁰² al-Kāṣānī, *Badā'ī' al-ṣanā'ī'*, i. 544.

⁵⁰³ al-Marghinānī, *al-Hidāyah*, i. 47.

⁵⁰⁴ al-Nūr 31.

⁵⁰⁵ Abū Dāwūd, *k. al-ṣalāh, b. al-mar'ah tuṣallī bighayr khimār*.

⁵⁰⁶ Abū Dāwūd, *k. al-ṣalāh, b. fī kam tuṣallī al-mar'ah*.

⁵⁰⁷ al-Bukhārī, *k. al-ṣalāh, b. mā yudhkaru fī al-fakhidh*. Imām al-Bukhārī mentioned it as *mu'allaq*; Ḥāfiẓ Ibn Ḥajar mentioned the *isnād* from different sources. (See: *Fath al-Bārī* in commentary on this ḥadīth.)

⁵⁰⁸ al-Bukhārī, *ibid*.

Clothes must cover the *‘awrah*, and they should not be tight enough to highlight the features. If the clothes are so thin that one's skin colour can be seen, they are also not suitable for *ṣalāh*.

It is preferable for a man to wear at least two garments, but he can wear just one if that is all he has. ‘Abdullāh ibn ‘Umar reported that the Prophet ﷺ said: "If one of you is going to pray, one should wear two garments, for Allāh has the most right that you should look good for Him. If one does not have two garments, one should cover oneself with a cloak when praying, but not in the manner of the Jews."⁵⁰⁹

Covering the head for men

It is not a requirement of prayer that men cover their head with a cap or something similar. Ṣafwān ibn ‘Amr said: "I have seen ‘Abdullāh ibn Busr (a Companion) more than fifty times, and never saw on his head any cap or turban, neither in the winter, nor in the summer."⁵¹⁰ ‘Umar took off his cap and prayed beside it.⁵¹¹ According to many *aḥādīth* of the Prophet ﷺ and narrations from Companions and scholars of the early generations, prayer in a single cloth is valid and not disapproved of.⁵¹² Mas‘ūd ibn Hīrāsh said: "‘Umar led the *ṣalāh* in a single cloth; nothing was on him other than that cloth."⁵¹³ ‘Ubaydullāh ibn Miqsam said: "I saw Jābir ibn ‘Abdullāh praying in a single cloth. I asked him: 'Do you pray in a single cloth while your other clothes are put beside you?' Jābir said: 'Yes, because of someone stupid like you'."⁵¹⁴ This is also the opinion of Abū Ḥanīfah, Abū Yūsuf and Muḥammad.⁵¹⁵ There is no evidence in the Sunnah or books of Imām Muḥammad, al-Sarakhsī, al-Samarqandī, al-Kāsānī, al-Marghinānī and other experts of Ḥanafī Fiqh to suggest that it is required that men cover their heads while praying. Indeed, it is preferable to pray with the head bare provided that this is being done out of humility.⁵¹⁶

⁵⁰⁹ Abū Dāwūd, *k. al-ṣalāh*, *b. idhā kāna al-thawb ḍayyiqan yattaziru bihi*.

⁵¹⁰ Abū Zur‘ah, *al-Tārīkh*, i. 214.

⁵¹¹ ‘Abd al-Razzāq, *al-Muṣannaf*, ii. 15.

⁵¹² See: Ibn Abī Shaybah, *al-Muṣannaf*, i. 275-278.

⁵¹³ Ibid., i. 276.

⁵¹⁴ ‘Abd al-Razzāq, *al-Muṣannaf*, i. 354.

⁵¹⁵ al-Ṭahāwī, *Sharḥ ma‘ānī al-āthār*, i. 383.

⁵¹⁶ See: *al-Fatāwā al-hindiyyah*, i. 106.

4- FACING THE QIBLAH

One must face the *qiblah* during every *ṣalāh*, and the *qiblah* is the Ka‘bah. Allāh says in the Qur’ān: "Direct your face to the Masjid al-Ḥarām. Wherever you may be, turn your faces to it."⁵¹⁷ Al-Barā’ reported: "We prayed with the Messenger of Allāh ﷺ for about sixteen or seventeen months towards Jerusalem, after which time he turned towards the Ka‘bah".⁵¹⁸

Wisdom

Shāh Walīullāh al-Dihlawī in explaining the wisdom behind facing the Ka‘bah in *ṣalāh* said: "Since the Ka‘bah is among the symbols of Allāh, it is incumbent on us to hold it in reverence, and the greatest token of reverence is that the face should be turned towards it in our best and most elevated state. To stand facing a particular direction is also among the signs of Allāh. Its object is that the attributes of fear, repentance and concentration may develop in the worshipper and he may feel that he is standing with his head bowed like a lowly slave in the presence of the Lord. That is why, it has been made an essential part of the *ṣalāh*". He goes on to say: "To turn in *ṣalāh* with reverence and a feeling of nearness to Allāh, towards a place marked out exclusively for Him is very efficacious in the cultivation of evenness of mind, fear, humility and concentration. In it the same attitude is manifest as that of standing before a king". And further: "As the attentiveness of the heart was a hidden condition, the turning of the face towards the Ka‘bah has been prescribed as a sign and evidence of it and made an obligatory condition like *wuḍū’*, purity and covering the *‘awrah*. And as reverence is a state of feeling and an inner sensation, the physical acts and movements which are generally carried out in the presence of a king and regarded as a part of courtly behaviour have been enjoined as its outward proof and expression".⁵¹⁹

Rulings

Those who are in Makkah must face the Ka‘bah itself. Those who are not present there should face its direction.⁵²⁰ Abū Hurayrah reported

⁵¹⁷ al-Baqarah 144.

⁵¹⁸ Muslim, *k. al-masājīd wa mawāḍi‘ al-ṣalāh*, *b. taḥwīl al-qiblah min al-quds ilā al-ka‘bah*.

⁵¹⁹ Shāh Walīullāh, *Hujjatullāh al-bālighah*, i. 611-3.

⁵²⁰ al-Marghinānī, *al-Hidāyah*, i. 48.

that the Prophet ﷺ said: "The *qiblah* is between the East and the West".⁵²¹ This ḥadīth refers to the people of Madīnah and whoever is in a position similar to them. If someone is in a position higher than the Ka'bah (for instance, when travelling on a plane) he must still face the direction because the Ka'bah is not just the physical building, but also includes the whole space above it as far as the heavens. If the building were moved somewhere else, it would not be permitted to face the building. All scholars agree that if someone is praying on Abū Qubays (the mountain next to the Ka'bah) his *ṣalāh* is valid, this even though the person is not facing the Ka'bah building, but rather the location of the Ka'bah.⁵²²

If the direction of the *qiblah* is not clear, and there is no one to ask, one should do one's best to determine it. If one discovers after one has done the *ṣalāh* that one has made a mistake, one does not need to repeat it. If one realises while one is praying that one is facing the wrong direction, one must turn to the proper direction.⁵²³ Ibn 'Umar reported: "The people were praying the *Fajr Ṣalāh* in the *Qubā' Masjid* when a person came to them and said: 'Allāh has revealed some of the Qur'ān to the Prophet ﷺ in which we have been ordered to face the Ka'bah, so face it'. They immediately turned their faces from Syria to the Ka'bah".⁵²⁴ Imām Muḥammad said: "We adhere to this in respect of someone who erred about the *qiblah* and prayed one or two *rak'ahs*. Then if he came to know that he was praying in a direction different from the *qiblah*, he should turn towards the *qiblah*, and what he has prayed will be counted. This is the opinion of Abū Ḥanīfah".⁵²⁵

If one is performing voluntary *ṣalāh* while travelling (on any vehicle – train, bus or on an animal), one should, to the extent possible, start the *ṣalāh* in the direction of the *qiblah*; and for the rest of the *ṣalāh* one does not then need to face the *qiblah*. 'Amr ibn Rabī'ah narrated: "I saw the Messenger of Allāh ﷺ pray while riding, and he faced the direction

in which he was going".⁵²⁶ If someone is doing the obligatory *ṣalāh*, then he must face the *qiblah*, and if he feels that during the *ṣalāh* the vehicle is changing direction, he should change as well. The Prophet ﷺ would pray on his mount while travelling facing wherever it headed.⁵²⁷ Ibrāhīm al-Nakha'ī said: "They would pray on their mounts and animals in the direction in which they were facing". Imām Muḥammad said: "There is no harm for the traveller to pray *nafl* while riding, in whatever direction he is heading; he will do the *sajdah* lower than the *rukū'*".⁵²⁸

In forced conditions, like illness, fear, or inability, it is permissible to pray even obligatory *ṣalāhs*, without facing the *qiblah*.⁵²⁹ Allāh says: "If you fear, then pray on foot or riding".⁵³⁰ 'Abdullāh ibn 'Umar said: "Facing the *qiblah* or not facing it".⁵³¹

5. INTENTION

Allāh says: "And they were not commanded, but to worship Allāh, making the religion sincerely for Him".⁵³² The Prophet ﷺ said: "Every action is based upon intention. For everyone is that which he intended. Whoever made the migration to Allāh and His Prophet ﷺ, then his migration is to Allāh and His Prophet ﷺ. Whoever's migration was for something of this world or for the purpose of marriage, then his migration is to what he migrated to".⁵³³

As a result of this verse and the ḥadīth quoted, all scholars agree that an act of worship cannot be valid without intention. In the *nafl ṣalāh* it is enough to intend *ṣalāh* in general. In the *fard ṣalāh* one must make the intention of the *ṣalāh* about to be performed, for example for *Zuhr Ṣalāh* one must intend *Zuhr*, etc, and if one is in the congregation one must intend to follow the imām. Ibrāhīm al-Nakha'ī said: "When you enter into the *ṣalāh* of the people and you do not intend their *ṣalāh*, then your *ṣalāh* is not valid. If the imām intends a *ṣalāh*, and the people behind

⁵²¹ al-Tirmidhī, *k. al-ṣalāh*, b. *mā jā'a anna mā bayna al-mashriq wa al-maghrib qiblah*; Ibn Mājah, *k. iqāmat al-ṣalāh wa al-sunnah fihā*, b. *al-qiblah*.

⁵²² See: al-Kāsānī, *Badā'ī al-ṣanā'ī*, i. 555.

⁵²³ al-Marghinānī, *al-Hidāyah*, i. 48-49.

⁵²⁴ Muslim, *k. al-masājid wa mawāḍi' al-ṣalāh*, b. *taḥwīl al-qiblah min al-quds ilā al-ka'bah*.

⁵²⁵ Muḥammad, *al-Muwatta'*, ii. 47-48.

⁵²⁶ al-Bukhārī, *abwāb taqṣīr al-ṣalāh*, b. *yanzilu li al-maktūbah*.

⁵²⁷ al-Tirmidhī, *k. al-ṣalāh*, b. *mā jā'a fī al-ṣalāh 'alā al-rāḥilah*.

⁵²⁸ Muḥammad, *al-Muwatta'*, i. 579.

⁵²⁹ See: al-Kāsānī, *Badā'ī al-ṣanā'ī*, i. 549.

⁵³⁰ al-Baqarah 239.

⁵³¹ al-Bukhārī, *k. al-tafsīr*, b. *fa in khiftum farijālan*.

⁵³² al-Bayyinah 5.

⁵³³ al-Bukhārī, *k. bad' al-wahy*.

him intend another *ṣalāh*, the imām's *ṣalāh* is valid but not the followers'. Imām Muḥammad said after quoting Imām al-Nakha'ī's opinion: "We adhere to it. This is the opinion of Abū Ḥanīfah".⁵³⁴ Intention, as mentioned earlier, is a condition of the heart, it does not stem from the tongue. For that reason, the Prophet ﷺ, his Companions, and scholars among the generation after them never uttered their intentions.

6. TAKBĪR TAHRĪMAH

The *takbīr taḥrīmah* refers to the *takbīr* (الله أكبر) ⁵³⁵ said at the beginning of the *ṣalāh*. The Prophet ﷺ said: "No one's *ṣalāh* is complete unless he does *wuḍū'* properly and says the *takbīr*".⁵³⁶ 'Alī reported that the Prophet ﷺ said: "The key to *ṣalāh* is purity. Its *taḥrīm* [what makes one enter into the sanctity of *ṣalāh*] is the *takbīr*, and its *taḥlīl* [what marks its end] is the *taslīm*".⁵³⁷ Ibrāhīm al-Nakha'ī said: "The person who did not say the *takbīr* [*taḥrīm*] when starting the *ṣalāh*, is not in the *ṣalāh*". Imām Muḥammad said: "We adhere to it, except if someone says the *takbīr* of the *rukū'* while standing with the intention of [also] entering into the *ṣalāh*, then this will suffice for him, and this is the opinion of Abū Ḥanīfah".⁵³⁸

Importance

Shaykh Abū al-Ḥasan 'Alī Nadwī stated, highlighting the importance of *takbīr taḥrīmah*: "It is that clear, eloquent and forceful affirmation which is capable of evoking a ready response among all peoples and at all times. Before it, the magic-spell of the mightiest of rulers and the most powerful of men, as well as of man-made deities, idols and images is broken and they are reduced to a heap of ashes provided, of course, that it is uttered with conviction". And, further: "When a person believes with a sincere heart in this affirmation ...and this conviction

⁵³⁴ Abū Ḥanīfah, *K. al-āthār* 41.

⁵³⁵ According to Abū Ḥanīfah and Muḥammad it is *farḍ* to start the *ṣalāh* with any word that is exclusively for the greatness of Allāh, and saying *Allāhu Akbar* is *wājib*.

⁵³⁶ al-Ṭabarānī, *al-Mu'jam al-kabīr* 4522

⁵³⁷ al-Tirmidhī, *k. al-ṣalāh*, *b. mā jā'a fī taḥrīm al-ṣalāh wa taḥlīlihā*.

⁵³⁸ Abū Ḥanīfah, *K. al-āthār* 23.

sinks into the innermost depths of his heart and begins to pervade his entire existence, the might and splendour of worldly kings, political leaders and overlords loses its significance in his eyes and they evoke no fear or wonder in him".⁵³⁹

⁵³⁹ Abū al-Ḥasan 'Alī Nadwī, *The Four Pillars of Islam* pp. 26-7.

CHAPTER 5: THE FARḌS, WĀJIBS AND SUNNAHS OF ṢALĀH

FARḌS (ARKĀN)

THE ARKĀN OF ṢALĀH are those acts within prayer that are obligatory. There are five such *arkān* as follows:

1. Standing

While performing the *ṣalāh* one must stand. Allāh says: “*And stand before Allāh with devout obedience*”.⁵⁴⁰ Imrān ibn Ḥuṣayn reported: “I had some physical problem, so I asked the Prophet ﷺ about the *ṣalāh*, and he said: ‘Pray standing. If you are not able to, pray sitting. If you are not able [to do that], pray while lying on your side’.”⁵⁴¹

Standing is compulsory in the *farḍ* and *wājib ṣalāhs*. In voluntary *ṣalāhs*, one may pray sitting even though one may be able to stand; however one who prays sitting receives less reward than one who prays standing. ‘Abdullāh ibn ‘Amr related that the Prophet ﷺ said: “The *ṣalāh* of one who sits is half of the *ṣalāh*”.⁵⁴²

Someone unable to stand in the *farḍ* and *wājib ṣalāhs* because of incapacity or some other necessity such as travelling in a moving vehicle should pray according to what he is capable of doing, as Allāh does not burden a soul beyond its capacity. Therefore the person will receive the full reward for their *ṣalāh*. Abū Mūsā reported that the Prophet ﷺ said: “If a slave of Allāh is sick or is travelling, he will receive a reward for those acts [of worship] similar to what he would get if he was healthy and at home”.⁵⁴³

⁵⁴⁰ *al-Baqarah* 238.

⁵⁴¹ *al-Bukhārī*, k. *taqṣīr al-ṣalāh*, b. *idhā lam yuṭīq qā'idan ṣallā 'alā janb*.

⁵⁴² *Muslim*, k. *ṣalāt al-musāfirīn wa qaṣrihā*, b. *jawāz al-nāfilah qā'imān wa qā'idan*.

⁵⁴³ *al-Bukhārī*, k. *al-jihād*, b. *yuktabu li al-musāfir mithla mā kāna ya'malu fī al-iqāmah*.

The Book of Ṣalāh

2. Reciting the Qur'ān

Allāh says: “*Then recite what is easy of the Qur'ān*”.⁵⁴⁴ The imperative form of the verb is an indication that it is compulsory. Since reciting the Qur'ān is not compulsory outside of the *ṣalāh*, it is clear that this verse belongs with the *ṣalāh*. Abū 'Uthmān al-Nahdī narrated that Abū Hurayrah said to him: “The Messenger of Allāh ﷺ said to me: ‘Go and announce in Madīnah that there is no *ṣalāh* without reciting the Qur'ān, even if it is by reciting *al-Fātiḥah*, then what is more than that, even if it is by reciting *al-Fātiḥah*, then what is more than that’.”⁵⁴⁵

Reciting *al-Fātiḥah* is not a *farḍ* of the *ṣalāh*. The *farḍ* of recitation is done by reading any verse of the Qur'ān. Abū Hurayrah narrated: “The Messenger of Allāh ﷺ entered the *maṣjid*, and at the same time another person entered who did his *ṣalāh*, then came to the Prophet ﷺ and said *salām*; the Prophet ﷺ replied to him and said: ‘Go and pray because you have not prayed’. He went back and prayed again, then came and said *salām* to the Prophet ﷺ; he replied and said: ‘Go and pray, because you have not prayed’. This happened three times. Then the person said: ‘By the One Who sent you with the truth, I do not know what to do, so teach me’. The Prophet ﷺ said: ‘When you stand for the *ṣalāh*, say *Allāhu Akbar*, then read what is for you to read of the Qur'ān, then do *rukū'*’.”⁵⁴⁶

Recitation behind the imām

If someone is praying behind an imām then the imām's recitation is his recitation, and he should not recite anything else of the Qur'ān. Jābir ibn 'Abdullāh narrated that the Prophet ﷺ said: “Every *ṣalāh* in which *al-Fātiḥah* is not recited is incomplete, except if it is behind the imām”.⁵⁴⁷ Abū Hurayrah narrated that the Messenger of Allāh ﷺ said: “The imām has been made to be followed, when he says *takbīr* say *takbīr*, and when he recites be quiet”.⁵⁴⁸ Jābir narrated from the Prophet ﷺ: “Whoever prays behind the imām, then the imām's recitation is his recitation”.⁵⁴⁹ Allāh says in the Qur'ān: “*When the Qur'ān is recited, then listen to it and be*

⁵⁴⁴ *al-Muzzammil* 20.

⁵⁴⁵ Abū Dāwūd, k. *al-ṣalāh*, b. *man taraka al-qirā'at fī ṣalātihi bi fātiḥat al-kitāb*.

⁵⁴⁶ *al-Bukhārī*, k. *al-adhān*, b. *wujūb al-qirā'ah li al-imām wa al-ma'mūm fī al-ṣalawāt kullihā*.

⁵⁴⁷ *al-Dāraquṭnī*, *al-Sunan*, i. 323.

⁵⁴⁸ *Ibid*.

⁵⁴⁹ *Ibid* 321.

silent, so the mercy will come to you.”⁵⁵⁰ Imām Aḥmad said: “The people see this command referring to the *ṣalāh*”. Sa‘īd ibn al-Musayyab, Ḥasan al-Baṣrī, Ibrāhīm al-Nakha‘ī, Muḥammad ibn Ka‘b and Zuhri said: “This verse was revealed about the *ṣalāh*”. Zayd ibn Aslam and Abū al-‘Alīyah said: “The people used to recite behind the imām; then this verse was revealed”. It has been narrated that ‘Alī said: “Whoever reads behind the imām, he is not in his right nature”.⁵⁵¹ Abū Wā’il narrated from Ibn Mas‘ūd saying: “Be silent when the Qur’ān is read, and the imām will suffice you”.⁵⁵² ‘Ubaydullāh ibn Miqṣam narrated that he asked ‘Abdullāh ibn ‘Umar, Zayd ibn Thābit and Jābir ibn ‘Abdullāh about reading behind the imām. All of them said: “Do not read behind the imām in any *ṣalāh*”.⁵⁵³ Imām Muḥammad narrated from Ibrāhīm al-Nakha‘ī saying: “Alqamah never read behind the imām in the loud *ṣalāhs* or quiet *ṣalāhs*, nor in the last two *rak‘ahs* or during *al-Fātiḥah* or anything else. Imām Muḥammad said: “This is what we adhere to. We do not see (i.e. we do not recognise) reciting behind the imām in any loud or quiet *ṣalāh*”.⁵⁵⁴

One who does not know any part of the Qur’ān

If one is not familiar with some part of the Qur’ān, then it must be learnt as soon as possible. Meanwhile, during the *ṣalāh*, one should say, the *tasbīḥ* سُبْحَانَ اللَّهِ (glory be to Allāh), the *taḥmīd* الْحَمْدُ لِلَّهِ (all praise is due to Allāh), and *taḥlīl* لَا إِلَهَ إِلَّا اللَّهُ (there is no God except Allāh). It is related that the Prophet ﷺ said: “The best phrases are four: *Subḥan Allāh*, *al-ḥamdu lillāh*, *Lā ilāha illa’llāh* and *Allāhu akbar*”.⁵⁵⁵ This is further supported by Rifā‘ah ibn Rāfi‘, who narrated that the Prophet ﷺ said: “If you have something from the Qur’ān, recite it. If not, then say *al-ḥamdulillāh*, *Allāhu akbar* and *lā ilāha illa’llāh* and then bow”.⁵⁵⁶

⁵⁵⁰ *al-A‘raf* 204.

⁵⁵¹ *al-Taḥāwī*, *Sharḥ ma‘ānī al-āthār*, i. 219.

⁵⁵² *Ibid.*

⁵⁵³ *Ibid.*

⁵⁵⁴ Abū Ḥanīfah, *K. al-āthār* 25.

⁵⁵⁵ *al-Bukhārī*, k. *al-aymān wa al-nudhūr*, b. *idhā qāla wallāhi lā atakallamu al-yawm*. Ibn Mājah, k. *al-adab*, b. *faḍl al-tasbīḥ*.

⁵⁵⁶ Abū Dāwūd, k. *al-ṣalāh*, b. *ṣalāti man lā yuqimu ṣulbahu fī al-rukū‘ wa al-sujūd*.

3. Rukū‘

Allāh says: “O you who believe, bow down and prostrate yourselves”.⁵⁵⁷ The *farḍ* elements in *rukū‘* are accomplished by bending forward at the hip.

It is Sunnah in *rukū‘* that one should rest one’s hands over the knees with the fingers spread out, and hold the head level with the hips. One should neither raise his head, nor bend it lower than his back. ‘Uqbah ibn ‘Āmir would bow with his arms separated, his hands on his knees, and his fingers opened beyond his knees. He said: “This is how I saw the Messenger of Allāh ﷺ pray”.⁵⁵⁸ Wā’il ibn Ḥujr reported: “When the Prophet ﷺ bowed he would have his fingers apart”.⁵⁵⁹ Abū Ḥumayd reported: “When the Prophet ﷺ bowed, he would be straight, his head neither high nor low with respect to his hips, and he would place his hands on his knees as if he was holding them”.⁵⁶⁰ ‘Āishah reported: “When the Prophet ﷺ bowed, his head would be neither raised nor lowered, but rather between those two positions”.⁵⁶¹ ‘Alī said: “If you put a cup of water on the back of the Prophet ﷺ while he was bowing, its contents would not spill”.⁵⁶²

4. Sajdah

Allāh says: “O you who believe, bow down and prostrate yourselves”.⁵⁶³ The main *farḍ* in *sajdah* is achieved by putting the forehead on the ground.

The Sunnah of *sajdah* is attained by placing one’s forehead, nose, palms, knees and feet on the ground. ‘Abbās ibn ‘Abd al-Muṭṭalib reported that he heard the Prophet ﷺ say: “When a slave of Allāh prostrates, seven bodily parts prostrate with him: his face, his hands, his knees and his feet”.⁵⁶⁴ ‘Abdullāh ibn ‘Abbās said: “The Prophet ﷺ ordered us to prostrate on seven bodily parts and not to push back one’s hair or clothing [if it falls forward]: the forehead, the hands, the

⁵⁵⁷ *al-Hajj* 77.

⁵⁵⁸ *al-Nasā’ī*, k. *al-taṭbīq*, b. *mawḍi‘ aṣābi‘ al-yadayn fī al-rukū‘*.

⁵⁵⁹ *al-Hākim*, *al-Mustadrak*, i. 346.

⁵⁶⁰ *al-Nasā’ī*, k. *al-taṭbīq*, b. *al-‘itidāl fī al-rukū‘*.

⁵⁶¹ *Muslim*, k. *al-ṣalāh*, b. *mā yajma‘u ṣifāt al-ṣalāh*.

⁵⁶² *Aḥmad*, *al-Musnad* 997.

⁵⁶³ *al-Hajj* 77.

⁵⁶⁴ *Muslim*, k. *al-ṣalāh*, b. *adā’ al-sujūd wa al-nahy ‘an kaff al-sha‘r wa al-thawb wa ‘aqṣ al-ra’s fī al-ṣalāh*.

silent, so the mercy will come to you.”⁵⁵⁰ Imām Aḥmad said: “The people see this command referring to the *ṣalāh*”. Sa‘īd ibn al-Musayyab, Ḥasan al-Baṣrī, Ibrāhīm al-Nakha‘ī, Muḥammad ibn Ka‘b and Zuhri said: “This verse was revealed about the *ṣalāh*”. Zayd ibn Aslam and Abū al-‘Āliyah said: “The people used to recite behind the imām; then this verse was revealed”. It has been narrated that ‘Alī said: “Whoever reads behind the imām, he is not in his right nature”.⁵⁵¹ Abū Wā’il narrated from Ibn Mas‘ūd saying: “Be silent when the Qur’ān is read, and the imām will suffice you”.⁵⁵² ‘Ubaydullāh ibn Miqṣam narrated that he asked ‘Abdullāh ibn ‘Umar, Zayd ibn Thābit and Jābir ibn ‘Abdullāh about reading behind the imām. All of them said: “Do not read behind the imām in any *ṣalāh*”.⁵⁵³ Imām Muḥammad narrated from Ibrāhīm al-Nakha‘ī saying: “Alqamah never read behind the imām in the loud *ṣalāhs* or quiet *ṣalāhs*, nor in the last two *rak‘ahs* or during *al-Fātiḥah* or anything else. Imām Muḥammad said: “This is what we adhere to. We do not see (i.e. we do not recognise) reciting behind the imām in any loud or quiet *ṣalāh*”.⁵⁵⁴

One who does not know any part of the Qur’ān

If one is not familiar with some part of the Qur’ān, then it must be learnt as soon as possible. Meanwhile, during the *ṣalāh*, one should say, the *tasbīḥ* سُبْحَانَ اللَّهِ (glory be to Allāh), the *taḥmīd* الْحَمْدُ لِلَّهِ (all praise is due to Allāh), and *taḥlīl* لَا إِلَهَ إِلَّا اللَّهُ (there is no God except Allāh). It is related that the Prophet ﷺ said: “The best phrases are four: *Subhan Allāh*, *al-ḥamdu lillāh*, *Lā ilāha illa’llāh* and *Allāhu akbar*”.⁵⁵⁵ This is further supported by Rifā‘ah ibn Rāfi‘, who narrated that the Prophet ﷺ said: “If you have something from the Qur’ān, recite it. If not, then say *al-ḥamdulillāh*, *Allāhu akbar* and *lā ilāha illa’llāh* and then bow”.⁵⁵⁶

⁵⁵⁰ *al-A‘raf* 204.

⁵⁵¹ *al-Ṭaḥāwī*, *Sharḥ ma‘ānī al-āthār*, i. 219.

⁵⁵² *Ibid.*

⁵⁵³ *Ibid.*

⁵⁵⁴ Abū Ḥanīfah, *K. al-āthār* 25.

⁵⁵⁵ *al-Bukhārī*, k. *al-aymān wa al-nudhūr*, b. *idhā qāla wallāhi lā atakallamu al-ṣaym*, Ibn Mājah, k. *al-adab*, b. *faḍl al-tasbīḥ*.

⁵⁵⁶ Abū Dāwūd, k. *al-ṣalāh*, b. *ṣalāti man lā yuqimu ṣulbahu fī al-rukū‘ wa al-sujūd*.

3. Rukū‘

Allāh says: “O you who believe, bow down and prostrate yourselves”.⁵⁵⁷ The *farḍ* elements in *rukū‘* are accomplished by bending forward at the hip.

It is Sunnah in *rukū‘* that one should rest one’s hands over the knees with the fingers spread out, and hold the head level with the hips. One should neither raise his head, nor bend it lower than his back. ‘Uqbah ibn ‘Āmir would bow with his arms separated, his hands on his knees, and his fingers opened beyond his knees. He said: “This is how I saw the Messenger of Allāh ﷺ pray”.⁵⁵⁸ Wā’il ibn Ḥujr reported: “When the Prophet ﷺ bowed he would have his fingers apart”.⁵⁵⁹ Abū Ḥumayd reported: “When the Prophet ﷺ bowed, he would be straight, his head neither high nor low with respect to his hips, and he would place his hands on his knees as if he was holding them”.⁵⁶⁰ ‘Ā’ishah reported: “When the Prophet ﷺ bowed, his head would be neither raised nor lowered, but rather between those two positions”.⁵⁶¹ ‘Alī said: “If you put a cup of water on the back of the Prophet ﷺ while he was bowing, its contents would not spill”.⁵⁶²

4. Sajdah

Allāh says: “O you who believe, bow down and prostrate yourselves”.⁵⁶³ The main *farḍ* in *sajdah* is achieved by putting the forehead on the ground.

The Sunnah of *sajdah* is attained by placing one’s forehead, nose, palms, knees and feet on the ground. ‘Abbās ibn ‘Abd al-Muṭṭalib reported that he heard the Prophet ﷺ say: “When a slave of Allāh prostrates, seven bodily parts prostrate with him: his face, his hands, his knees and his feet”.⁵⁶⁴ ‘Abdullāh ibn ‘Abbās said: “The Prophet ﷺ ordered us to prostrate on seven bodily parts and not to push back one’s hair or clothing [if it falls forward]: the forehead, the hands, the

⁵⁵⁷ *al-Hajj* 77.

⁵⁵⁸ *al-Nasā’ī*, k. *al-taṭbīq*, b. *maṣḍiq aṣābi‘ al-yadayn fī al-rukū‘*.

⁵⁵⁹ *al-Hākim*, *al-Mustadrak*, i. 346.

⁵⁶⁰ *al-Nasā’ī*, k. *al-taṭbīq*, b. *al-ītidāl fī al-rukū‘*.

⁵⁶¹ *Muslim*, k. *al-ṣalāh*, b. *mā yajma‘u ṣifāt al-ṣalāh*.

⁵⁶² *Aḥmad*, *al-Musnad* 997.

⁵⁶³ *al-Hajj* 77.

⁵⁶⁴ *Muslim*, k. *al-ṣalāh*, b. *adā‘ al-sujūd wa al-nahy ‘an kaff al-sha‘r wa al-thawb wa ‘aqṣ al-ra’s fī al-ṣalāh*.

knees and the feet". In another wording, the Prophet ﷺ said: "I have been ordered to prostrate on seven bodily parts: the forehead (and he pointed to his nose), the hands, the knees and the ends of the feet".⁵⁶⁵ Abū Ḥumayd reported: "When the Prophet ﷺ prostrated, he placed his nose and forehead firmly on the ground, separated his hands from his sides and put his palms opposite to his shoulders".⁵⁶⁶

If one prostrates on just the forehead without the nose touching the ground, this is still sufficient. Imām al-Tirmidhī said: "If one prostrates on one's forehead without the nose, it is sufficient according to a group of scholars".⁵⁶⁷

While doing *sajdah*, one places one's knees on the floor before one's hands, and when one stands up from the *sajdah* after the first or third *rak'ah* one should raise the hands from the ground before the knees. Wā'il ibn Hujr said: "I saw the Messenger of Allāh ﷺ while prostrating, placing his knees on the floor before his hands. Upon getting up, he would raise his hands before his knees".⁵⁶⁸

One should place one's nose, forehead and hands upon the floor, and the arms should be held apart from the sides of the body. Abū Ḥumayd reported: "When the Prophet ﷺ prostrated, he would place his nose and forehead upon the floor, keep his arms away from his sides, and place his hands parallel to his shoulders".⁵⁶⁹

For the *sajdah*, one should have one's fingers together. Wā'il ibn Hujr reported: "When the Prophet ﷺ prostrated he would keep his fingers together".⁵⁷⁰

Furthermore, the fingers should point in the direction of the *qiblah*. Al-Barā' ibn 'Āzib reported: "When the Prophet ﷺ prostrated, he would put his hands on the ground, and he would face the *qiblah* with his palms and his fingers".⁵⁷¹

⁵⁶⁵ Ibid.

⁵⁶⁶ al-Tirmidhī, k. *al-ṣalāh*, b. *mā jā'a fī al-sujūd 'alā al-jabhah wa al-anf*.

⁵⁶⁷ Ibid.

⁵⁶⁸ Abū Dāwūd, k. *al-ṣalāh*, b. *kayfa yaḍa'u rukbatayhi qabla yadayhi*; al-Nasā'ī, k. *al-taṭbīq*, b. *raf' al-yadayn 'an al-arḍ qabl al-rukbatayn*.

⁵⁶⁹ al-Tirmidhī, k. *al-ṣalāh*, b. *mā jā'a fī al-sujūd 'alā al-jabhah wa al-anf*.

⁵⁷⁰ al-Hākim, *al-Mustadrak*, i. 350.

⁵⁷¹ al-Bayhaqī, *al-Sunan al-kubrā*, k. *al-ṣalāh*, b. *yaḍummu aṣābī'a yadayhi fī al-sujūd wa yastaqbilu bihā al-qiblah*.

During *sajdah*, one should position the feet and toes in the direction of the *qiblah*, as was reported from Abū Ḥumayd in his description of the Prophet's ﷺ *sajdah*.⁵⁷²

The hips should be raised during *sajdah*, as al-Barā' ibn 'Āzib narrated in his description of the Prophet's ﷺ *ṣalāh*.⁵⁷³

One should do *sajdah* on both palms, placing one's face between them. Al-Barā' ibn 'Āzib was asked where the Prophet ﷺ placed his face while doing *sajdah*. He said: "Between his palms".⁵⁷⁴

The elbows should be raised off the ground. The Prophet ﷺ said: "When you do *sajdah* put your palms down [flat on the ground] and raise your elbows".⁵⁷⁵ In another ḥadīth he said: "Be straight in the *sajdah*; no one should rest his forearms on the ground as dogs do".⁵⁷⁶

There is no harm if one prostrates upon one's clothing or headdress. Ibn 'Abbās reported: "The Messenger of Allāh ﷺ prayed in one garment and covered his face with a portion of it to avoid the heat or coldness of the ground".⁵⁷⁷

Women's *sajdah*

The *sajdah* of women is a little different. They should do it with the body drawn together with the front of the thighs touching the stomach and the back placed on the calves, the shins placed flat on the ground and their buttocks should touch the heels of their feet. 'Alī ibn Abī Ṭālib said: "When a woman does *sajdah* she should hold herself and join her thighs".⁵⁷⁸ Ibn 'Abbās was asked about the *ṣalāh* of woman. He answered: "She should gather and join herself".⁵⁷⁹ Ibrāhīm al-Nakha'ī said: "When the woman does *sajdah* she should [draw and] join her thighs, and her

⁵⁷² al-Bukhārī, k. *al-adhān*, b. *yastaqbil bi aṭrāf rijlayhi al-qiblah*, and b. *sunnat al-julūs fī al-tashahhud*.

⁵⁷³ al-Nasā'ī, k. *al-taṭbīq*, b. *ṣifat al-sujūd*.

⁵⁷⁴ al-Tirmidhī, k. *al-ṣalāh*, b. *mā jā'a ayna yaḍa'u al-rajul wajhahu idhā sajada*; al-Hākim, *al-Mustadrak*, i. 227.

⁵⁷⁵ Muslim, k. *al-ṣalāh*, b. *al-ītidāl fī al-sujūd*.

⁵⁷⁶ Ibid.

⁵⁷⁷ Aḥmad, *al-Musnad* 2320.

⁵⁷⁸ Ibn Abī Shaybah, *al-Muṣannaḥ*, i. 242.

⁵⁷⁹ Ibid.

stomach should touch her thighs".⁵⁸⁰ Mujāhid disliked a man putting his stomach on his thighs in *sajdah* like a woman.⁵⁸¹ Hasan al-Basrī said: "The woman will gather herself in *sajdah*".⁵⁸² Ibrāhīm al-Nakha'ī said: "When the woman does *sajdah* she should rest her stomach on her thighs, not raise her buttocks, and leave no space [between her buttocks and the heels] as men do".⁵⁸³

5. The final sitting

The sitting for as long as one can read the *tashahhud* is *farḍ* at the end of the *ṣalāh*. The Prophet ﷺ said while teaching the Bedouin how to pray: "When you raise your head from the last *sajdah* and sit for the *tashahhud*, you have completed your *ṣalāh*".⁵⁸⁴ 'Abdullāh ibn 'Amr ibn al-'Āṣ has reported from the Prophet ﷺ saying: "When the imām raises his head from the last *sajdah* and sits some time for *tashahhud*, then (even) if his *wuḍū'* is nullified, his *ṣalāh* is complete".⁵⁸⁵

The Sunnah in sitting is that one should put the left foot down flat and sit upon it while keeping the right foot upright with the toes bent pointing toward the *qiblah*. 'Ā'ishah said: "The Prophet ﷺ would lay out [flat on the ground] his left foot and keep his right foot upright".⁵⁸⁶ Ibn 'Umar reported: "It is Sunnah to keep the right foot upright, with one's toes pointing toward the *qiblah*, and to sit upon the left foot".⁵⁸⁷ In Abū Ḥumayd's ḥadīth, in which he described the Prophet's *ṣalāh*, he stated: "Then he would sit down on his left foot and sit upon it until all of his bones were in place, and then he would go to make the *sajdah* again".⁵⁸⁸

⁵⁸⁰ Ibid.

⁵⁸¹ Ibid.

⁵⁸² Ibid.

⁵⁸³ Ibid.

⁵⁸⁴ al-Bukhārī, *k. al-istiḍhān*, *b. man radda faqāla 'alayka al-salāmu*; Muslim, *k. al-ṣalāh*, *b. wujūb qirā'at al-fātiḥah*.

⁵⁸⁵ Abū Dāwūd, *k. al-ṣalāh*, *b. matā yu'maru al-ghulām bi al-ṣalāh*; al-Tirmidhī, *k. al-ṣalāh*, *b. mā jā'a fī al-rajul yuḥdithu fī al-tashahhud*.

⁵⁸⁶ Muslim, *k. al-ṣalāh*, *b. mā yajma'u ṣifāt al-ṣalāh*.

⁵⁸⁷ al-Bukhārī, *k. al-adhān*, *b. sunnat al-julūs fī al-tashahhud*; Abū Dāwūd, *k. al-ṣalāh*, *b. kayfa al-julūs fī al-tashahhud*.

⁵⁸⁸ Abū Dāwūd, *k. al-ṣalāh*, *b. iftitāḥ al-ṣalāh*.

While sitting, it is recommended that one place one's right hand on one's right thigh and the left hand on the left thigh, with the fingers stretched out in the direction of the *qiblah*. The fingers should be slightly separated and should not extend beyond the knees. When one says the *shahādah* one should raise the index during the denial part of the statement (there is no god) and putting it down again during the affirmation part (but Allāh). (al-Shāmī, *Radd al-muḥtār*, iii. 360)

How women should sit

How should a woman sit in the *ṣalāh*? Ibn Jurayj said: "I asked 'Atā': 'Should the woman sit on her left side?' He answered: 'Yes'. I asked: 'Is it better in your view than (that she sit on) the right side?' He said: 'Yes, and she should gather herself in sitting as much she can'. I asked: 'Should she sit like a man, or take out her left foot from under her thigh?' He answered: 'It does not harm her [prayers] to sit in any way so long as she gathers herself'".⁵⁸⁹ Ibrāhīm al-Nakha'ī said: "The woman [when sitting] will put her weight on one side in the *ṣalāh*".⁵⁹⁰ Imām Muḥammad narrated from Ibrāhīm al-Nakha'ī saying: "She sits as she likes". Imām Muḥammad also said: "It is better in our view that the woman gather both legs to one side, and that she does not raise her feet as the man does".⁵⁹¹

WĀJIBS OF ṢALĀH

The following acts are *wājib* in *ṣalāh*. These are compulsory actions proven by the Sunnah. If someone misses any of these actions his *ṣalāh* is incomplete and he has to do *sajdah* of forgetting. If someone leaves aside any of these actions intentionally, then it is *wājib* on him to repeat the *ṣalāh*, otherwise he will be a sinner.

1. Reciting al-Fātiḥah

Reciting *al-Fātiḥah* in the first two *rak'ahs* of the *farḍ* and every *rak'ah* of the *Witr* and *nafl ṣalāhs* is *wājib*. 'Ubādah ibn al-Ṣāmit related that the

⁵⁸⁹ Ibn Abī Shaybah, *al-Muṣannaf*, i. 242.

⁵⁹⁰ Ibid.

⁵⁹¹ Abū Ḥanīfah, *K. al-āthār* 57.

Prophet ﷺ said: "There is no *ṣalāh* for one who does not recite *al-Fātiḥah*".⁵⁹² Abū Hurayrah reported that the Prophet ﷺ said: "Whoever prays a *ṣalāh* and does not recite *al-Fātiḥah*, then his *ṣalāh* is incomplete".⁵⁹³

2. Additional recitation

It is *wājib* to add a short *sūrah* or three verses after *al-Fātiḥah* in the first two *rak'ahs* of the *fard*, and all the *rak'ahs* of the *Witr* and *nafl*. Abū Qatādah reported: "The Prophet ﷺ would recite *al-Fātiḥah* and a *sūrah* in each of the first two *rak'ahs* of the *Zuhr Ṣalāh*; he would make the first *rak'ah* longer, and the second one shorter; and he would recite a verse aloud sometimes. This was how it was done in the *ʿAṣr* and *Fajr Ṣalāhs*".⁵⁹⁴ Abū Sa'īd said: "We were ordered to recite *al-Fātiḥah* and whatever else was easy for us".⁵⁹⁵

ʿAmir al-Sha'bī narrated that ʿUmar wrote to Shurayḥ asking him to read *al-Fātiḥah* and another *sūrah* in the first two *rak'ahs*, and *al-Fātiḥah* alone in the last two *rak'ahs*.⁵⁹⁶ Ibrāhīm al-Nakha'ī said: "Do not add anything to *al-Fātiḥah* in the last two *rak'ahs*". Imām Muḥammad said: "This is the opinion of Abū Ḥanīfah and we adhere to it".⁵⁹⁷

3. Reciting aloud or subdued

It is *wājib* to recite aloud in congregational *ṣalāh* in the two *rak'ahs* of *Fajr*, in the first two *rak'ahs* of the *Maghrib* and the *ʿIshā' Ṣalāh*, in the Friday *Ṣalāh*, and in the two *ʿId Ṣalāhs*. The recital should be subdued during all of the *Zuhr* and the *ʿAṣr Ṣalāhs*, during the last *rak'ah* of the *Maghrib Ṣalāh*, and during the last two *rak'ahs* of the *ʿIshā' Ṣalāh*.

Individual *fard*, and all voluntary *ṣalāhs*, made during the daytime should be subdued, while those made during the night can be either loud or subdued. ʿAṭā' ibn Abī Rabāḥ narrated that Abū Hurayrah said: "In every *rak'ah* there will be recitation; whatever the Prophet ﷺ read to

⁵⁹² al-Bukhārī, k. *al-adhān*, b. *wujūb al-qirā'ah li al-imām wa al-ma'mūm fī al-ṣalawāt kullihā*; Muslim, k. *al-ṣalāh*, b. *wujūb qirā'at al-fātiḥah*.

⁵⁹³ Muslim, k. *al-ṣalāh*, b. *wujūb qirā'at al-fātiḥah*.

⁵⁹⁴ al-Bukhārī, k. *al-adhān*, b. *al-qirā'ah fī al-zuhr*.

⁵⁹⁵ Abū Dāwūd, k. *al-ṣalāh*, b. *man taraka al-qirā'ah fī ṣalātihi bi fātiḥat al-kitāb*.

⁵⁹⁶ Ibn Abī Shaybah, *al-Muṣannaf*, i. 325.

⁵⁹⁷ Abū Ḥanīfah, *K. al-āthār* 26.

us aloud we read it to you aloud, and whatever he read to us subdued we read it to you subdued".⁵⁹⁸

4. Completion of the rukū' and sajdah

It is *wājib* to do *rukū'* and *sajdah* properly, to separate them by proper standing in between, and to separate the two *sajdahs* with sitting in between. Abū Mas'ūd al-Badrī narrated from the Prophet ﷺ saying: "The *ṣalāh* of a person will not suffice unless he straightens his back in the *rukū'* and *sajdah*".⁵⁹⁹ Abū Ḥumayd reported: "The Prophet ﷺ would raise his head from *rukū'*, then stand straight until all of his backbones returned to their places".⁶⁰⁰ ʿĀ'ishah related: "When the Prophet ﷺ raised his head from *rukū'*, he would not prostrate until his back was straight".⁶⁰¹

5. First sitting

In a ḥadīth from Rifā'ah ibn Rāfi' it is stated: "When you sit in the middle of your *ṣalāh*, sit properly".⁶⁰² ʿAbdullāh ibn Buḥaynah narrated: "The Prophet ﷺ prayed two *rak'ahs* in one of the *ṣalāhs*, then he stood up and did not sit, the people also stood up with him when he ended his *ṣalāh*, we waited for his *salām*; rather he said *takbīr* and did two *sajdahs* while sitting before *salām*; then he said *salām*".⁶⁰³ In this ḥadīth it is clear that the first sitting is not *fard*; rather it is *wājib*.

6. Recital of the tashahhud

It is *wājib* to read the *tashahhud* in both sittings. ʿAbdullāh ibn Mas'ūd said: "When we would sit with the Prophet ﷺ in the *ṣalāh*, we would say, 'Peace be upon Allāh before His slaves, peace be upon so and so'. The Prophet ﷺ said: 'Do not say peace be upon Allāh, for Allāh is peace. When one of you sits, he should say:

⁵⁹⁸ Abū Dāwūd, k. *al-ṣalāh*, b. *mā jā'a fī al-qirā'ah fī al-zuhr*.

⁵⁹⁹ Abū Dāwūd, k. *al-ṣalāh*, b. *ṣalāt man lā yuqimu ṣulbahu fī al-rukū' wa al-sujūd*.

⁶⁰⁰ al-Bukhārī, k. *al-adhān*, b. *al-ṭu'manīnah ḥīna yarfa'u ra'sahu min al-rukū'*; Abū Dāwūd, k. *al-ṣalāh*, b. *iftitāḥ al-ṣalāh*.

⁶⁰¹ Muslim, k. *al-ṣalāh*, b. *mā yajma'u ṣifat al-ṣalāh*.

⁶⁰² al-Ṭabarānī, *al-Mu'jam al-kabīr*, vii, 250.

⁶⁰³ al-Bukhārī, k. *al-adhān*, b. *man lam yara al-tashahhud al-awwal wājiban*.

الْحَيَاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

"The adorations of the tongue are due to Allāh, and acts of worship, and all good things. Peace be upon you, O Prophet ﷺ, and Allāh's mercy and His blessings. Peace be upon us and upon Allāh's upright slaves. I bear witness that there is no god except Allāh. I bear witness that Muḥammad is His slave and Messenger". Then you may choose whatever supplication you desire'.⁶⁰⁴ Muslim said: "The people are in agreement over the *tashahhud* of Ibn Mas'ūd, and the Companions do not differ over it". Al-Tirmidhī, affirms that Ibn Mas'ūd's ḥadīth is the most authentic on this subject.⁶⁰⁵ Imām Muḥammad said: "Abdullāh ibn Mas'ūd did not like to increase or decrease any letter from this *tashahhud*".⁶⁰⁶

Samurah said: "The Prophet ﷺ commanded that when we are in the middle of the *ṣalāh* or at the end of the *ṣalāh* we should say the *tashahhud*".⁶⁰⁷ Ibn Mas'ūd narrated that the Prophet ﷺ said: "When you sit in the two *rak'ahs* say the *tashahhud*".⁶⁰⁸

7. Sequence

Doing all the *farḍ* and *wājib* acts of the *ṣalāh* in their proper order and sequence is *wājib*. The Prophet ﷺ always prayed in a particular order, and when he forgot he did the *sajdah* of forgetting.

8. The *salām*

The saying of *salām* at the end of the *ṣalāh* is *wājib*. It is related by 'Alī that the Prophet ﷺ said: "The key to *ṣalāh* is purity; its opening is the *takbīr* and its closing is the *salām*".⁶⁰⁹ 'Abdullāh ibn Mas'ūd said:

⁶⁰⁴ al-Bukhārī, k. *al-adhān*, b. *al-tashahhud fī al-ākhīrah*; Muslim, k. *al-ṣalāh*, b. *al-tashahhud fī al-ṣalāh*.

⁶⁰⁵ al-Tirmidhī, k. *al-ṣalāh*, b. *mā jā'a fī al-tashahhud*

⁶⁰⁶ Muḥammad, *al-Muwatta'*, i. 476.

⁶⁰⁷ al-Ṭabarānī, *al-Mu'jam al-kabīr*, vii, 250.

⁶⁰⁸ Ibn Hibbān, *al-Ṣaḥīḥ*, v. 1951.

⁶⁰⁹ al-Tirmidhī, k. *al-ṭahārah*, b. *mā jā'a anna miftāḥ al-ṣalāt al-ṭuhūr*; al-Tirmidhī said that this is the most authentic report on this subject and also the best.

"The Prophet ﷺ used to say the *salām* on his right side and on his left side until the whiteness of his cheeks could be seen".⁶¹⁰ 'Alqamah ibn Wā'il narrated from his father saying: "I prayed with the Messenger of Allāh ﷺ. He would make the *salām* on his right side by saying: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ 'Peace be upon you and the mercy of Allāh', and on his left side by saying: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ 'Peace be upon you and the mercy of Allāh'".⁶¹¹

9. Calmness

Doing every action of the *ṣalāh* properly and with calmness is *wājib*. Abū Hurayrah narrated that the Prophet ﷺ said to a Bedouin while teaching him the *ṣalāh*: "When you stand up for the *ṣalāh*, say the *takbīr*, then read whatever is easy from the Qur'ān, then do *rukū'* until you come to calmness in the *rukū'*, then raise your head until you come to calmness in standing, then do *sajdah* until you come to calmness in *sajdah*, then raise your head until you come to calmness in sitting, then do *sajdah* until you come to calmness in *sajdah*, then do it in all of your *ṣalāh*".⁶¹²

SUNNAH ACTS OF *ṢALĀH*

There are certain actions, though they are neither *farḍ*, nor *wājib*, they are highly recommended in order to merit the full reward of the *ṣalāh*. These actions are categorised as Sunnahs in the *ṣalāh*.

Raising one's hands at the *taḥrīmah*

It is Sunnah to raise both hands placing one's fingers to the level of one's ears at the time of the *taḥrīmah*. Wā'il ibn Ḥujr reported that he saw the Prophet ﷺ when he stood for the *ṣalāh* and that he raised both of his hands until they were in front of his shoulders, and he placed his thumbs next to his ears.⁶¹³ Al-Barā' reported: "The Messenger of Allāh ﷺ whenever he started the *ṣalāh* would raise his hands close to his ears. He would not raise his hands after that".⁶¹⁴ 'Alī used to raise his hands at

⁶¹⁰ Abū Dāwūd, k. *al-ṣalāh*, b. *fī al-salām*.

⁶¹¹ Ibid.

⁶¹² al-Bukhārī, k. *al-adhān*, b. *wujūb al-qirā'ah li al-imām wa al-ma'mūm*; Muslim, k. *al-ṣalāh*, b. *wujūb qirā'at al-fātiḥah fī kullī rak'ah*.

⁶¹³ Abū Dāwūd, k. *al-ṣalāh*, b. *raf' al-yadayn fī al-ṣalāh*.

⁶¹⁴ Abū Dāwūd, k. *al-ṣalāh*, b. *man lam yadhkur al-raf'a 'inda al-rukū'*.

the opening *takbīr*, then he would not raise them again.⁶¹⁵ Al-Tirmidhī narrated: “‘Abdullāh ibn Mas‘ūd remarked: ‘Should I not pray for you as the Messenger of Allāh ﷺ prayed?’ Then he prayed and did not raise his hands other than the first time”.⁶¹⁶ Abū Ishāq narrated that the students of ‘Abdullāh ibn Mas‘ūd and ‘Alī did not raise their hands except at the opening *takbīr*.⁶¹⁷ Ibrāhīm al-Nakha‘ī said: “Do not raise your hands in any aspect of your *ṣalāh* after the first time”. Imām Muḥammad said: “This is the opinion of Abū Ḥanīfah and we adhere to it”.⁶¹⁸

How women should raise their hands

Women should not raise their hands higher than their shoulders. The great *tābi‘iyyah* scholar Umm al-Dardā’ used to raise her hands up to the level of her shoulders when she started the *ṣalāh*.⁶¹⁹ ‘Aṭā’ ibn Abī Rabāh was asked how a woman should raise her hands in the *ṣalāh*. He said: “Opposite to her breasts”.⁶²⁰ Imām Zuhri said that a woman should raise her hands up to her shoulders.⁶²¹ Ibn Jurayj said: “I asked ‘Aṭā’: ‘Does the woman raise her hands in the *takbīr* in the same way as the man?’ He answered: ‘She should not do as the man’. Then he raised his hands and lowered them considerably, and brought them very close to himself and said: ‘The woman’s condition is not like the man’s, and there is no harm if she leaves it’.”⁶²² ‘Āṣim al-Aḥwal narrated: “I saw Ḥafṣah bint Sīrīn; she said the *takbīr* and raised her hands to the level of her breasts”.⁶²³

Spreading one’s fingers

While raising the hands one should also spread one’s fingers. Abū Hurayrah reported that whenever the Prophet ﷺ said the *takbīr*, he would spread his fingers”.⁶²⁴

⁶¹⁵ Ibn Abī Shaybah, *al-Muṣannaf*, i. 213.

⁶¹⁶ al-Tirmidhī, *k. al-ṣalāh*, b. *mā jā’a anna al-nabiyya sallallāhu ‘alayhi wa sallam lam yarfa’ illā fī awal marrah*.

⁶¹⁷ Ibn Abī Shaybah, *al-Muṣannaf*, i. 214.

⁶¹⁸ Abū Ḥanīfah, *K. al-āthār* 23.

⁶¹⁹ Ibn Abī Shaybah, *al-Muṣannaf*, i. 216.

⁶²⁰ Ibid.

⁶²¹ Ibid.

⁶²² Ibid.

⁶²³ Ibid.

⁶²⁴ al-Tirmidhī, *k. al-ṣalāh*, b. *mā jā’a fī nashr al-aṣābī’ ‘inda al-takbīr*.

Facing the palms towards the Ka‘bah

While raising the hands one should face the palms towards the Ka‘bah. ‘Abdullāh ibn ‘Umar said: “The Prophet ﷺ said: ‘When one of you starts the *ṣalāh* you should raise your hands and your palms should face the *qiblah*, because Allāh, glorified is He, is in front of him’.”⁶²⁵

Where to place one’s hands

Abū Ḥāzim narrated that Sahl ibn Sa‘d said: “The people were ordered to place their right hand on their left forearm during *ṣalāhs*”. Abū Ḥāzim said: “I believe that he linked it [the ḥadīth] to the Prophet ﷺ”.⁶²⁶ ‘Abdullāh ibn Mas‘ūd said: “The Prophet ﷺ saw him praying with his left hand over his right, and the Prophet ﷺ put his (‘Abdullāh ibn Mas‘ūd’s) right hand over his left”.⁶²⁷ Ḥajjāj ibn Ḥassān said: “I asked Abū Mijlaz where one should place one’s hands? He said: ‘One should place one’s right palm over the back of the left, and place both of them under the navel’.”⁶²⁸ Abū Ma’shar said: “Ibrāhīm al-Nakha‘ī used to place his right hand over his left hand under the navel”. Imām Muḥammad said: “This is the opinion of Abū Ḥanīfah and we adhere to it”.⁶²⁹

Where a woman should place her hands

A woman, however, will place her hands over her chest, because this provides more covering for her.⁶³⁰

The opening supplication

It is Sunnah to begin the *ṣalāh* with a supplication that was used by the Prophet ﷺ at the beginning of his *ṣalāhs*. This supplication is made after the opening *takbīr* and before the recitation of *al-Fātiḥah*. ‘Umar used to say, after the beginning *takbīr*:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

⁶²⁵ al-Ṭabarānī, *al-Mu’jam al-awsaṭ*, ii. 194.

⁶²⁶ al-Bukhārī, *k. al-adhān*, b. *waḍ’ al-yumnā ‘alā al-yusrā*.

⁶²⁷ Abū Dāwūd, *k. al-ṣalāh*, b. *waḍ’ al-yumnā ‘alā al-yusrā fī al-ṣalāh*.

⁶²⁸ Ibn Abī Shaybah, *al-Muṣannaf*; Abū Dāwūd, *k. al-ṣalāh*, b. *waḍ’ al-yumnā ‘alā al-yusrā*.

⁶²⁹ Abū Ḥanīfah, *K. al-āthār* 34.

⁶³⁰ al-Mawṣilī, *al-ikhtiyār li ta’līl al-mukhtār*, i. 67.

"Glory be to You, O Allāh, and to You is the praise. Blessed is Your name and exalted is Your honour. There is no god besides You".⁶³¹

Umar would recite it aloud and teach it to others. This fact is thus, considered to have its source with the Prophet ﷺ. Hence Imām Muḥammad said: "We say this in the opening of the *ṣalāh*. But we do not say that the imām or follower should say it loudly; Umar said it loudly in order to teach others what they had asked him".⁶³²

Saying *ta'awwudh* quietly

It is Sunnah for one praying alone and for the imām (but not one following the imām) to say the *ta'awwudh* (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) quietly before beginning any Qur'ānic recitation. Allāh says: "When you recite the Qur'ān, seek refuge in Allāh from the outcast Satan".⁶³³ Jubayr ibn Muṭ'īm has narrated that the Prophet ﷺ said: "O Allāh, I seek refuge in You from Satan, the outcast".⁶³⁴ The seeking of refuge is to be done in the first *rak'ah* only. Abū Hurayrah reported: "When the Prophet ﷺ would get up for the second *rak'ah*, he would begin with *al-Fātiḥah* without any period of silence".⁶³⁵

Saying the *bismillāh* quietly

It is Sunnah for one praying alone and for the imām (but not one following the imām) to recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ quietly before *al-Fātiḥah*. Anas said: "I prayed behind the Messenger of Allāh ﷺ, Abū Bakr, Umar and Uthmān, and I did not hear them reciting the *bismillāh* aloud".⁶³⁶ Ibrāhīm al-Nakha'ī said: "Four things should be said quietly by the imām: *subḥānak Allāhumma*, *ta'awwudh*, the *bismillāh*, and *āmīn*".⁶³⁷

Saying *āmīn*

It is Sunnah for those in *ṣalāh* to say '*āmīn*' quietly at the end of the recitation of *al-Fātiḥah*. The word *āmīn* is a supplication and not part of

al-Fātiḥah. *Āmīn* is said as a supplication to mean, "O Allāh, respond to or answer what we have said". Abū Hurayrah reported that the Prophet ﷺ said: "When the imām recites, غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (not of those with whom You are angered nor of those who have gone astray), you should say '*āmīn*'. If this corresponds to when the angels say it, one will have all of one's previous sins forgiven".⁶³⁸ He also reported that the Prophet ﷺ said: "When the imām recites, غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (not of those with whom You are angered nor of those who have gone astray), then say '*āmīn*' along with the imām, for the angels say '*āmīn*' and the imām says '*āmīn*'. If one's *āmīn* corresponds to the *āmīn* of the angels, one will have one's previous sins forgiven".⁶³⁹

Wā'il ibn Ḥujr reported: "The Prophet ﷺ led the *ṣalāh*. When he recited غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (not of those with whom You are angered nor of those who have gone astray), he said '*āmīn*' and lowered his voice".⁶⁴⁰

Recitation

Recitation in the *ṣalāh* is of three types: *fard*, *wājib* and Sunnah. The first two types have been mentioned earlier. What follows refers to the Sunnah recitation only. When the Prophet ﷺ finished *al-Fātiḥah*, he would sometimes make a lengthy recitation, and sometimes a short one, if he was travelling or similarly engaged. Most of the time, however, he made a recitation of intermediate length.

The Prophet ﷺ would read from 60-100 verses during the *Fajr Ṣalāh*.⁶⁴¹ Sometimes he would read Sūrah *Qāf* in the *Fajr*.⁶⁴² On Fridays he would read the whole of *Alif Lām Mīm Tanzīl al-Sajdah* or *al-Dahr*. He would recite *Qāf*, *al-Qamar*, *al-A'lā* and *al-Ghāshiyah* on Fridays, 'Id days and so on. Once Abū Bakr read *al-Baqarah* in the *Fajr Ṣalāh* until the sun was about to rise. The Companions said after the *ṣalāh*: "O successor of the Messenger of Allāh ﷺ, the sun was about to rise". He said: "Had it risen,

⁶³¹ Muslim, k. *al-ṣalāh*, b. *ḥujjat man qāla lā yujharu bi al-basmalah*.

⁶³² Abū Ḥanīfah, K. *al-āthār* 23.

⁶³³ *al-Nahl* 98.

⁶³⁴ Abū Dāwūd, k. *al-ṣalāh*, b. *mā yustaftaḥu bihi al-ṣalātu min al-du'ā'*.

⁶³⁵ Muslim, k. *al-masājid*, b. *mā yuqālu bayna takbīrāt al-iḥrām wa al-qirā'ah*.

⁶³⁶ al-Nasā'ī, K. *al-iftitāḥ*, b. *tark al-jahr bi bismillāh al-raḥmān al-raḥīm*.

⁶³⁷ Abū Ḥanīfah, K. *al-āthār* 25.

⁶³⁸ al-Bukhārī, k. *al-adhān*, b. *faḍl al-ta'mīn*.

⁶³⁹ al-Nasā'ī, k. *al-iftitāḥ*, b. *jahr al-imām bi āmīn*.

⁶⁴⁰ al-Tirmidhī, k. *al-ṣalāh*, b. *mā jā'a fī al-ta'mīn*.

⁶⁴¹ al-Bukhārī, k. *ṣifat al-ṣalāh*, b. *al-qirā'ah fī al-fajr*; Muslim, k. *al-ṣalāh*, b. *al-qirā'ah fī al-subḥ*.

⁶⁴² Muslim, k. *al-ṣalāh*, b. *al-qirā'ah fī al-subḥ*, ibid.

it would not have found us negligent".⁶⁴³ 'Umar would recite *Yūsuf*, *al-Nahl*, *Hūd*, *al-Isrā'* and similar sūrahs. Jābir ibn Samurah narrated: "The Messenger of Allāh ﷺ recited *Qāf* in the *Fajr Ṣalāh*, and his subsequent *ṣalāhs*, i.e. recitations, during that day would be shorter".⁶⁴⁴

The imām should make the first *rak'ah* of the *Fajr Ṣalāh* longer than the second to give people more time to join the congregation.⁶⁴⁵ All scholars agree on this point.⁶⁴⁶ The Prophet ﷺ would make the first *rak'ah* of the *Fajr Ṣalāh* longer than the second.⁶⁴⁷

For *Zuhr*, the Prophet's recitation used to be shorter than for *Fajr*. Al-Barā' narrated that: "We would hear behind the Prophet ﷺ one or more verses from *Luqmān* and *al-Dhāriyāt*". Abū Sa'īd once said: "While he (the Prophet ﷺ) was standing in the *Zuhr Ṣalāh*, one could go to al-Baqī' and take care of some matter, return to one's family, make *wuḍū'*, return, and still find the Prophet ﷺ in the first *rak'ah* due to the length of his recital".⁶⁴⁸ Jābir ibn Samurah narrated that: "I prayed the *Zuhr* behind the Prophet ﷺ and he recited the whole of *al-A'lā'*".⁶⁴⁹

In *ʿAṣr*, the Prophet's recitation would be similar in length to that of the *Zuhr Ṣalāh*'s recitation or shorter if that was a long one. Jābir ibn Samurah narrated that the Prophet ﷺ would read in *Zuhr* and *ʿAṣr*: *Wa al-samā' dhāt al-burūj* and *Wa al-samā' wa al-tāriq*.⁶⁵⁰ In another narration from him he reported that the Prophet ﷺ would read in *Zuhr*: *Wa al-layl idhā yaghshā*, and in *ʿAṣr* similarly.⁶⁵¹

The Prophet ﷺ would recite both short and long sūrahs in the *Maghrib Ṣalāh*. Sometimes he would recite *al-A'rāf* in the two *rak'ahs* and sometimes *al-Tūr* or *al-Mursalāt*. It is related that the Prophet ﷺ recited the following sūrahs in *Maghrib Ṣalāh*: *al-A'rāf*, *al-Ṣāffāt*, *Hā Mīm Dukhān*, *al-A'lā'*, *al-Tīn* or the last two sūrahs of *al-Mufaṣṣal* (chapters of the Qur'ān from *Sūrah al-Hujurāt* to the end). Marwān ibn al-Ḥakam used to recite short

⁶⁴³ Mālik, *al-Muwatta'*, 45; Ibn Abī Shaybah, *al-Muṣannaf*, i.310

⁶⁴⁴ Muslim, *k. al-ṣalāh*, *b. al-qirā'ah fī al-ṣubḥ*.

⁶⁴⁵ al-Marghinānī, *al-Hidāyah*, i. 59.

⁶⁴⁶ al-Kāsānī, *Badā'ī' al-ṣanā'ī'*, ii. 42.

⁶⁴⁷ Ibn Mājah: *k. iqāmat al-ṣalāh wa al-sunnah fīhā*, *b. al-qirā'ah fī ṣalāt al-fajr*.

⁶⁴⁸ Muslim, *k. al-ṣalāh*, *b. al-qirā'ah fī al-zuhr wa al-ʿaṣr*.

⁶⁴⁹ Ibn Abī Shaybah, *al-Muṣannaf*, i.312

⁶⁵⁰ Abū Dāwūd, *k. al-ṣalāh*, *b. qadr al-qirā'ah fī ṣalāt al-zuhr wa al-ʿaṣr*; Ibn Abī Shaybah, *al-Muṣannaf*, i.312

⁶⁵¹ Abū Dāwūd, *k. al-ṣalāh*, *b. qadr al-qirā'ah fī ṣalāt al-zuhr wa al-ʿaṣr*.

sūrahs, but Zayd ibn Thābit objected to this, saying: "What is wrong with you that you always recite one of the short sūrahs from *al-Mufaṣṣal* during *Maghrib Ṣalāh*? I have seen the Prophet ﷺ reciting long sūrahs therein". Marwān asked: "And what is a long sūrah?" He answered: "*al-A'rāf*".⁶⁵² 'Ā'ishah said: "The Prophet ﷺ read *al-A'rāf* during the *Maghrib Ṣalāh* and he divided it between the two *rak'ahs*".⁶⁵³ Imām Muḥammad said: "Most people hold that the recitation in the *Maghrib Ṣalāh* will be lightened; short sūrahs from *al-Mufaṣṣal* will be read in it; and we see that this, (i.e. reading the long sūrahs) was something that did happen, but then it was replaced, or the Prophet ﷺ read part of the sūrah then did *rukū'*".⁶⁵⁴

In the *ʿIshā' Ṣalāh*, the Prophet ﷺ would recite *al-Tīn* as has been narrated by al-Barā' ibn 'Āzib.⁶⁵⁵ The Prophet ﷺ taught Mu'ādh to recite *al-A'lā'*, *al-Layl*, and so on.⁶⁵⁶ The Prophet ﷺ objected to Mu'ādh reciting *al-Baqarah* at that time. After praying with the Prophet ﷺ Mu'ādh went to the people of 'Amr ibn 'Awf, and when part of the night had passed, he led the *ṣalāh*, and recited *al-Baqarah*. On being informed of this, the Prophet ﷺ said to him: "Mu'ādh, are you one who puts people to hardships?"⁶⁵⁷

Reciting a specific part

For the recitation after the *Fātiḥah*, specifying any part of the Qur'ān in any *ṣalāh* is disapproved because doing so implies neglect for other parts of the Qur'ān.⁶⁵⁸ The Prophet ﷺ did not confine his recitation of the Qur'ān in *ṣalāhs* to specific parts. 'Amr ibn Shu'ayb narrated from his father on the authority of his grandfather who said: "There is no sūrah from the sūrahs of *al-Mufaṣṣal*, large or small, but I heard the Prophet ﷺ recite them while leading the people in the obligatory *ṣalāhs*".⁶⁵⁹ It is also narrated that the Prophet ﷺ sometimes recited the

⁶⁵² Abū Dāwūd, *k. al-ṣalāh*, *b. qadr al-qirā'ah fī al-maghrib*.

⁶⁵³ al-Nasā'ī, *k. al-iftitāḥ*, *al-qirā'ah fī al-maghrib bi alif lām mīm ṣād*.

⁶⁵⁴ Muḥammad, *al-Muwatta'*, i. 643-645.

⁶⁵⁵ Ibn Abī Shaybah, *al-Muṣannaf*, i. 315

⁶⁵⁶ Abū Dāwūd, *k. al-ṣalāh*, *b. takhfiḥ al-ṣalāh*.

⁶⁵⁷ Ibid.

⁶⁵⁸ al-Marghinānī, *al-Hidāyah*, i. 59.

⁶⁵⁹ Abū Dāwūd, *k. al-ṣalāh*, *b. man ra'ā al-takhfiḥa fīhā*.

same sūrah in both *rak'ahs*. A man from the tribe of Juhaynah heard the Prophet ﷺ recite Sūrah *al-Zilzāl* in both *rak'ahs* of *Fajr Ṣalāh*. The man commented, "I do not know if he did this out of forgetting or if he recited it twice intentionally".⁶⁶⁰

Saying the *takbīr* to mark the stages of the *ṣalāh*

It is Sunnah to say *الله أكبر* with every change of posture, except on straightening up after the *rukū'* when one says *سَمِعَ اللهُ لِمَنْ حَمِدَهُ*. 'Abdullāh ibn Mas'ūd narrated: "I saw the Messenger of Allāh ﷺ make the *takbīr* upon every going down and coming up, and I saw Abū Bakr and 'Umar doing so".⁶⁶¹ Abū Hurayrah narrated: "When the Prophet ﷺ stood for *ṣalāh*, he would make the *takbīr* while standing. Then he made the *takbīr* while bowing. While coming up from *rukū'*, he would say *سَمِعَ اللهُ لِمَنْ حَمِدَهُ* (Allāh hears him who praises Him), then, while standing, he would say *رَبَّنَا لَكَ الْحَمْدُ* (Our Lord, to You is the praise). Then, he would say *الله أكبر* and go down for the *sajdah*, and again when he raised his head, and when he stood from his sitting after the two *sajdahs*. He did this in every *rak'ah* until he finished the *ṣalāh*".⁶⁶²

The *tasbīh* of *rukū'*

It is Sunnah to say in *rukū'*, *سُبْحَانَ رَبِّيَ الْعَظِيمِ* (Glory to my Lord, the Great) three times. 'Uqbah ibn 'Āmir reported: "When 'Glorify the name of your Lord, the Great', was revealed, the Prophet ﷺ told us, 'Do so in your *rukū's*'.⁶⁶³ 'Abdullāh ibn Mas'ūd reported the Messenger of Allāh ﷺ as saying: "When one of you bows, he should say three times *سُبْحَانَ رَبِّيَ الْعَظِيمِ* (Glory to my Lord, the Great), and when he prostrates, he should say: *سُبْحَانَ رَبِّيَ الْأَعْلَى* (Glory to my Lord, the Most High) three times. This is the minimum number".⁶⁶⁴ Hudhayfah reported: "I prayed with the Messenger of Allāh ﷺ and while in the state of *rukū'* he would say *سُبْحَانَ رَبِّيَ الْعَظِيمِ*".⁶⁶⁵

⁶⁶⁰ Abū Dāwūd, *k. al-ṣalāh*, *b. al-rajul yu'īdu sūratān wāḥidatan fī al-rak'atayn*.

⁶⁶¹ al-Nasā'ī, *k. al-taṭbīq*, *b. al-takbīr li al-sujūd*.

⁶⁶² al-Bukhārī, *k. al-adhān*, *b. al-takbīr idhā qāma min al-sujūd*; Muslim, *k. al-ṣalāh*, *ithbāt al-takbīr fī kull khaṣṣ wa raf' fī al-ṣalāh*.

⁶⁶³ Abū Dāwūd, *k. al-ṣalāh*, *b. mā yaqūlu al-rajul fī rukū'ihī wa sujūdihi*.

⁶⁶⁴ Abū Dāwūd, *k. al-ṣalāh*, *b. miqdār al-rukū'*.

⁶⁶⁵ al-Nasā'ī, *k. al-taṭbīq*, *b. al-dhikr fī al-rukū'*.

Rising from *rukū'*

It is Sunnah for the one who is praying alone to say *سَمِعَ اللهُ لِمَنْ حَمِدَهُ* (Allāh hears him who praises Him), upon rising up from *rukū'*. When he is standing straight, he should say, *رَبَّنَا وَلَكَ الْحَمْدُ* (Our Lord, and to You is the praise), or *اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ* (O Allāh, Our Lord, to You is the praise). If the *ṣalāh* is in congregation, the imām says the first phrase and then both the imām and followers say the second phrase. Abū Hurayrah reported: "When the Prophet ﷺ rose from *rukū'* he would say: 'Allāh listens to one who praises Him', and he would also say: 'O Allāh our Lord, and to You is the praise'".⁶⁶⁶ In another ḥadīth Abū Hurayrah narrated from the Prophet ﷺ saying: "When the imām says, 'Allāh hears him who praises Him', you say, 'O Allāh, our Lord, and to You is the praise'. If one's utterance corresponds to that of the angels, all of one's previous sins will be forgiven".⁶⁶⁷

The *tasbīh* of *sajdah*

It is Sunnah to say in *sajdah* *سُبْحَانَ رَبِّيَ الْأَعْلَى* (Glory to my Lord, the Most High) three times. 'Uqbah ibn 'Āmir related: "When 'Glorify the name of your Lord, the Most High' was revealed, the Prophet ﷺ said: 'Do so in your *sajdahs*'.⁶⁶⁸ Hudhayfah reported: "When the Prophet ﷺ prostrated, he would say *سُبْحَانَ رَبِّيَ الْأَعْلَى*".⁶⁶⁹ 'Abdullāh ibn Mas'ūd reported the Messenger of Allāh ﷺ as saying: "When one of you bows, he should say: *سُبْحَانَ رَبِّيَ الْعَظِيمِ* (Glory to my Lord, the Great) three times and when he prostrates, he should say: *سُبْحَانَ رَبِّيَ الْأَعْلَى* (Glory to my Lord, the Most High) three times. This is the minimum number".⁶⁷⁰ Imām al-Tirmidhī, referring to this ḥadīth said: "The scholars prefer that in bowing or in prostration one should say the glorifications at least three times".⁶⁷¹

⁶⁶⁶ al-Bukhārī, *k. al-adhān*, *b. mā yaqūlu al-imām wa man khalfahu idhā raf'a ra'sahu min al-rukū'*.

⁶⁶⁷ al-Bukhārī, *k. al-adhān*, *b. faḍl allāhumma rabbanā laka al-ḥamd*; Muslim, *k. al-ṣalāh*, *b. al-tasmī' wa al-ta'mīn*.

⁶⁶⁸ Abū Dāwūd, *k. al-ṣalāh*, *b. mā yaqūlu al-rajul fī rukū'ihī wa sujūdihi*.

⁶⁶⁹ Ibid.

⁶⁷⁰ Abū Dāwūd, *k. al-ṣalāh*, *b. miqdār al-rukū'*.

⁶⁷¹ al-Tirmidhī, *k. al-ṣalāh*, *b. mā jā'a fī al-tasbīh fī al-rukū' wa al-sujūd*.

same sūrah in both *rak'ahs*. A man from the tribe of Juhaynah heard the Prophet ﷺ recite Sūrah *al-Zilzāl* in both *rak'ahs* of *Fajr Ṣalāh*. The man commented, "I do not know if he did this out of forgetting or if he recited it twice intentionally".⁶⁶⁰

Saying the takbīr to mark the stages of the ṣalāh

It is Sunnah to say *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ* with every change of posture, except on straightening up after the *rukū'* when one says *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ*. 'Abdullāh ibn Mas'ūd narrated: "I saw the Messenger of Allāh ﷺ make the *takbīr* upon every going down and coming up, and I saw Abū Bakr and 'Umar doing so".⁶⁶¹ Abū Hurayrah narrated: "When the Prophet ﷺ stood for *ṣalāh*, he would make the *takbīr* while standing. Then he made the *takbīr* while bowing. While coming up from *rukū'*, he would say *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ* (Allāh hears him who praises Him), then, while standing, he would say *رَبَّنَا لَكَ الْحَمْدُ* (Our Lord, to You is the praise). Then, he would say, *أَكْبَرُ* and go down for the *sajdah*, and again when he raised his head, and when he stood from his sitting after the two *sajdahs*. He did this in every *rak'ah* until he finished the *ṣalāh*".⁶⁶²

The tasbīh of rukū'

It is Sunnah to say in *rukū'*, *سُبْحَانَ رَبِّيَ الْعَظِيمِ* (Glory to my Lord, the Great) three times. 'Uqbah ibn 'Āmir reported: "When 'Glorify the name of your Lord, the Great', was revealed, the Prophet ﷺ told us, 'Do so in your *rukū's*'.⁶⁶³ 'Abdullāh ibn Mas'ūd reported the Messenger of Allāh ﷺ as saying: "When one of you bows, he should say three times *سُبْحَانَ رَبِّيَ الْعَظِيمِ* (Glory to my Lord, the Great), and when he prostrates, he should say: *سُبْحَانَ رَبِّيَ الْأَعْلَى* (Glory to my Lord, the Most High) three times. This is the minimum number".⁶⁶⁴ Hudhayfah reported: "I prayed with the Messenger of Allāh ﷺ and while in the state of *rukū'* he would say *سُبْحَانَ رَبِّيَ الْعَظِيمِ*".⁶⁶⁵

⁶⁶⁰ Abū Dāwūd, k. *al-ṣalāh*, b. *al-rajul yu'īdu sūratān wāḥidatan fī al-rak'atayn*.

⁶⁶¹ al-Nasā'ī, k. *al-taḥḥiq*, b. *al-takbīr li al-sujūd*.

⁶⁶² al-Bukhārī, k. *al-adhān*, b. *al-takbīr idhā qāma min al-sujūd*; Muslim, k. *al-ṣalāh*, b. *ithbāt al-takbīr fī kull khafḍ wa raf' fī al-ṣalāh*.

⁶⁶³ Abū Dāwūd, k. *al-ṣalāh*, b. *mā yaqūlu al-rajul fī rukū'ihī wa sujūdihi*.

⁶⁶⁴ Abū Dāwūd, k. *al-ṣalāh*, b. *miqdār al-rukū'*.

⁶⁶⁵ al-Nasā'ī, k. *al-taḥḥiq*, b. *al-dhikr fī al-rukū'*.

Rising from rukū'

It is Sunnah for the one who is praying alone to say *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ* (Allāh hears him who praises Him), upon rising up from *rukū'*. When he is standing straight, he should say, *رَبَّنَا وَلَكَ الْحَمْدُ* (Our Lord, and to You is the praise), or *اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ* (O Allāh, Our Lord, to You is the praise). If the *ṣalāh* is in congregation, the imām says the first phrase and then both the imām and followers say the second phrase. Abū Hurayrah reported: "When the Prophet ﷺ rose from *rukū'* he would say: 'Allāh listens to one who praises Him', and he would also say: 'O Allāh our Lord, and to You is the praise'".⁶⁶⁶ In another ḥadīth Abū Hurayrah narrated from the Prophet ﷺ saying: "When the imām says, 'Allāh hears him who praises Him', you say, 'O Allāh, our Lord, and to You is the praise'. If one's utterance corresponds to that of the angels, all of one's previous sins will be forgiven".⁶⁶⁷

The tasbīh of sajdah

It is Sunnah to say in *sajdah* *سُبْحَانَ رَبِّيَ الْأَعْلَى* (Glory to my Lord, the Most High) three times. 'Uqbah ibn 'Āmir related: "When 'Glorify the name of your Lord, the Most High' was revealed, the Prophet ﷺ said: 'Do so in your *sajdahs*'.⁶⁶⁸ Hudhayfah reported: "When the Prophet ﷺ prostrated, he would say *سُبْحَانَ رَبِّيَ الْأَعْلَى*".⁶⁶⁹ 'Abdullāh ibn Mas'ūd reported the Messenger of Allāh ﷺ as saying: "When one of you bows, he should say: *سُبْحَانَ رَبِّيَ الْعَظِيمِ* (Glory to my Lord, the Great) three times and when he prostrates, he should say: *سُبْحَانَ رَبِّيَ الْأَعْلَى* (Glory to my Lord, the Most High) three times. This is the minimum number".⁶⁷⁰ Imām al-Tirmidhī, referring to this ḥadīth said: "The scholars prefer that in bowing or in prostration one should say the glorifications at least three times".⁶⁷¹

⁶⁶⁶ al-Bukhārī, k. *al-adhān*, b. *mā yaqūlu al-imām wa man khalfahu idhā rafa'a ra'sahu min al-rukū'*.

⁶⁶⁷ al-Bukhārī, k. *al-adhān*, b. *faḍl allāhumma rabbanā laka al-ḥamd*; Muslim, k. *al-ṣalāh*, b. *al-tasmi' wa al-ta'mīn*.

⁶⁶⁸ Abū Dāwūd, k. *al-ṣalāh*, b. *mā yaqūlu al-rajul fī rukū'ihī wa sujūdihi*.

⁶⁶⁹ Ibid.

⁶⁷⁰ Abū Dāwūd, k. *al-ṣalāh*, b. *miqdār al-rukū'*.

⁶⁷¹ al-Tirmidhī, k. *al-ṣalāh*, b. *mā jā'a fī al-tasbīh fī al-rukū' wa al-sujūd*.

The tasbīḥ of sajdah in nafl ṣalāh

It is recommended in the *nafl ṣalāhs* that one should add some supplications to the glorifications. In a ḥadīth, it is recorded that the Prophet ﷺ said: "The closest one of you comes to his Lord is while he is prostrating, therefore make many supplications therein".⁶⁷² He also said: "I have prohibited you from reciting in the state of *rukū'* or *sajdah*. During the *rukū'*, glorify the Lord. During the *sajdahs*, strive your hardest in making supplications. Most likely, you will be listened to".⁶⁷³

Sitting between the two sajdahs

One should sit between the two *sajdahs* just as one does for the sitting of the *tashahhud*. The somewhat different manner of sitting for men and women has already been mentioned.

‘Abdullāh ibn ‘Abbās narrated that between both *sajdahs*, the Prophet ﷺ would say: *اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي* "O Allāh, forgive me, have mercy on me, grant me well-being, guide me and provide for me".⁶⁷⁴

Praying for the Prophet ﷺ

It is Sunnah to pray for the Prophet ﷺ in the last sitting after reciting the *tashahhud*. Faḍālah ibn ‘Ubayd said: "The Messenger of Allāh ﷺ heard a man supplicating in his *ṣalāh* and he did not make the prayer for the Prophet ﷺ. The Prophet ﷺ said: 'He has hastened'. Then he called him and said: 'When one of you prays, begin with the praise and lauding of Allāh. Then make prayer for the Prophet ﷺ, and supplicate whatever you wish of Allāh'".⁶⁷⁵

Ka'b ibn ‘Ujrah reported how the Companions asked the Messenger of Allāh ﷺ to show them how to make salutations and prayers for him. He said: "Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

⁶⁷² Muslim, k. *al-ṣalāh*, b. *mā yuqālu fī al-rukū' wa al-sujūd*.

⁶⁷³ Muslim, k. *al-ṣalāh*, b. *al-nahy ‘an qirā'at al-qur'ān fī al-rukū' wa al-sujūd*.

⁶⁷⁴ Abū Dāwūd, k. *al-ṣalāh*, b. *al-du‘ā’ bayna al-sajdatayn*.

⁶⁷⁵ Abū Dāwūd, k. *al-witr*, b. *al-du‘ā’*; al-Tirmidhī, k. *al-da‘awāt*.

"O Allāh, bestow mercy upon Muḥammad and upon the family of Muḥammad as you have bestowed mercy upon the family of Ibrāhīm. You are the Praiseworthy, the Glorious. O Allāh, grant blessings to Muḥammad and the family of Muḥammad as you granted blessings to the family of Ibrāhīm. You are the Praiseworthy and Glorious".⁶⁷⁶

Supplications

It is Sunnah to supplicate after prayer for the Prophet ﷺ in the last sitting, for whatever one wishes of the good for oneself, one's parents and believing men and women. Ibn Mas‘ūd reported that the Prophet ﷺ taught him the *tashahhud* and then said: "Then choose whatever you wish to ask of Allāh".⁶⁷⁷

‘Abdullāh ibn ‘Amr reported that Abū Bakr said to the Messenger of Allāh ﷺ: "Teach me a supplication that I may use in my *ṣalāhs*". He replied: "Say:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

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‘Āishah reported that: "The Messenger of Allāh ﷺ would supplicate in his *ṣalāh* saying:

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⁶⁷⁷ Muslim, k. *al-ṣalāh*, b. *al-tashahhud fī al-ṣalāh*.

⁶⁷⁸ Ibid.

trials of the anti-Christ the false, and from the trials of life and death. O Allāh, I seek refuge in You from sin and debt'.⁶⁷⁹

After the salām

Abū Hurayrah related that the Prophet ﷺ said: "Whoever says *سُبْحَانَ اللَّهِ* after every *ṣalāh* 33 times, *الْحَمْدُ لِلَّهِ* 33 times and *اللَّهُ أَكْبَرُ* 33 times and then says: *لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ*: 'There is no god but Allāh, the One. There is no partner with Him. To Him belong the kingdom and the praise. He is All-powerful over all things'. Such a person is forgiven, even if his sins are as abundant as the foam of the sea'.⁶⁸⁰

One day, the Prophet ﷺ took Mu'adh ibn Jabal's hand and said to him: "O Mu'adh, I love you". Mu'adh responded: "May my father and mother be sacrificed for you, O Messenger of Allāh ﷺ, I love you". Then the Prophet ﷺ said: "I advise you, O Mu'adh, to say at the end of every *ṣalāh* *اللَّهُمَّ أَعِزَّنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ*, 'O Allāh, help me in Your remembrance, Your thanks, and in nicely worshipping You'.⁶⁸¹

Thawbān reported: "When the Prophet ﷺ finished his *ṣalāh*, he would seek Allāh's forgiveness three times and then say:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

'O Allāh, You are Peace and from You is peace. You are Blessed, O Sublime and Honourable One'. Walīd said: "I asked al-Awzā'ī how he sought Allāh's forgiveness? He said: 'By saying: *اللَّهُمَّ اسْتَغْفِرُكَ اللَّهُ، اسْتَغْفِرُكَ اللَّهُ، اسْتَغْفِرُكَ اللَّهُ*, "I seek Allāh's forgiveness, I seek Allāh's forgiveness, I seek Allāh's forgiveness".⁶⁸²

Al-Mughīrah ibn Shu'bah reported: "The Prophet ﷺ would say at the end of every obligatory *ṣalāh*:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

⁶⁷⁹ al-Bukhārī, k. *al-adhān*, b. *al-du'ā' qabla al-salām*.

⁶⁸⁰ Muslim, k. *al-masājīd wa mawāqī' al-ṣalāh*, b. *istiḥbāb al-dhikr ba'da al-ṣalāh wa bayān ṣifatih*.

⁶⁸¹ al-Nasā'ī, k. *al-sahw*, b. *naw' ākhar min al-du'ā'*.

⁶⁸² Muslim, k. *al-masājīd wa mawāqī' al-ṣalāh*, b. *istiḥbāb al-dhikr ba'da al-ṣalāh wa bayān ṣifatih*.

'There is no god but Allāh, the One. There is no partner with Him. To Him belong the kingdom and the praise. He is All-powerful over all things. O Allāh, none can withhold what You have conferred, nor can anyone confer what You have withheld. A fortune does not benefit its owner against You'.⁶⁸³

Description of the ṣalāh

It is compulsory for all recitations and supplications in the *ṣalāh* to be said in Arabic. On commencing the *ṣalāh*, the believing man or woman says *الله أكبر*, and raises their hands with the *takbīr* – the man until his thumbs are level with the lobes of his ears, the woman to the level of her shoulders, and they do not raise them in any other *takbīr*. Then, the man places his right hand over his left, holding them thus below the navel; the woman places the palm of the right over the other hand, holding them on her chest; and then they say: *سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ* (Glory be to You, O Allāh, and to You is the praise. Blessed is Your name and exalted is Your honour. There is no god besides You). Then they say *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* followed by *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ* both quietly (inaudible to others). Then, they recite *al-Fātiḥah* and a sūrah after it, or three consecutive verses from whichever sūrah they wish.

After the imām concludes the *Fātiḥah* with *وَلَا الضَّالِّينَ* he says *أَمِينَ*. Those praying behind him also say *āmīn*, silently. Then on saying *الله أكبر* the imām bows for the *rukū'* (in the manner described above). During the *rukū'* he says *سُبْحَانَ رَبِّيَ الْعَظِيمِ* at least three times, then raises his head and says *رَبَّنَا وَرَبَّنَا لَكَ الْحَمْدُ* or *رَبَّنَا سَمِعَ اللَّهُ لَكُمْ جَمْعَهُ*. Then both he and those following him say *اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ* or *وَلَكَ الْحَمْدُ*. As he straightens up, the imām says *الله أكبر* and then makes the *sajdah* in the manner described above; those following in the *ṣalāh* do likewise. (The posture in *sajdah* is slightly different for men and women; the details were given earlier.) In the *sajdah*, the imām says *سُبْحَانَ رَبِّيَ الْأَعْلَى* at least three times, then raises his head and says *الله أكبر*. After he has attained calmness in the sitting position, he says *الله أكبر* and makes the second *sajdah* in the same way as the first. Those following in the *ṣalāh* say *الله أكبر* and do the same. Then, the imām straightens up to a standing position and the followers behind him do likewise. One does not sit or rest on the ground after the second *sajdah* nor does one rest

⁶⁸³ Ibid.

one's weight on one's hands when getting up to stand, unless there is an excuse or need to do so.

The second *rak'ah* begins directly with the *Fātiḥah* and then proceeds as the first *rak'ah*. After the second *sajdah* of the second *rak'ah*, the imām and those following him assume the sitting position for the *tashahhud*; there is some difference in the preferred manner of sitting between men and women, as described earlier. Unless this second *rak'ah* is the last of that particular *ṣalāh*, the imām says *الله أكبر* and stands for the third, and then again for the fourth *rak'ah*. It is sufficient for the third and fourth *rak'ahs* of the *ṣalāh* to recite only the *Fātiḥah* during the *qiyām* (standing).

In the last *rak'ah*, the imām and those following him say the *tashahhud*, followed by the prayers for blessings on the Prophet ﷺ and then the supplication (*du'ā'*) as described earlier. One should recite the *du'ā'* and not say them in a form resembling normal speech. The *ṣalāh* ends as the imām says *وَرَحْمَةُ اللهِ* first to his right, then to his left, and the people following him do the same.

Excellence in the ṣalāh

The above description deals with the outward acts of the *ṣalāh*. However, if the person doing all this does not have sincerity, fear of Allāh and concentration, and if his worship does not help strengthen his faith and does not stop him from evil, then his *ṣalāh* is like a body without a soul. Allāh says in the Qur'ān: "*Successful indeed are the believers, those who are fearful and humble in their ṣalāh, those who turn away from what is false, and those who pay zakāh. And those who guard their chastity, except from their wives or those that their right hands possess, for they, they are free from blame. But whoever seeks beyond that then those are the transgressors. Those who are faithfully true to their trusts and covenants. And those who strictly guard their ṣalāhs. These are indeed the inheritors, who shall inherit Paradise. They shall dwell therein forever.*"⁶⁸⁴ In another place Allāh says: "*Recite what has been revealed to you of the Book, and establish ṣalāh. Verily, ṣalāh prevents from shameful acts and evil deeds.*"⁶⁸⁵

To attain excellence, one should instead keep one's mind and heart attuned to the *ṣalāh* and one's Lord, and also keep one's thoughts on the

⁶⁸⁴ *al-Mu'minūn* 1-11

⁶⁸⁵ *al-Ankabūt* 45

meaning of the Qur'ānic verses and on the significance of the different acts of the *ṣalāh*: a person has only that portion of the *ṣalāh* in which they maintain full awareness. 'Ammār ibn Yāsir heard the Messenger of Allāh ﷺ say: "A man may complete the *ṣalāh* and only have recorded for himself one-tenth or one-ninth or one-eighth or one-seventh or one-fifth or one-fourth or one-third or one-half".⁶⁸⁶

Abū Hurayrah reported that the Messenger of Allāh ﷺ said: "Allāh, the Glorious, said: 'I have divided the *ṣalāh* (i.e., *al-Fātiḥah*) into two halves, between Me and My slave, and My slave shall receive what he asks for'. When the slave says, '*All praise and thanks are due to Allāh, the Lord of the Worlds*', Allāh, the Exalted, says, 'My slave has thanked Me'. When he says, '*The Compassionate, the Merciful*', Allāh, the Exalted, says, 'My slave has praised Me'. When he says, '*Master of the Day of Judgement*', Allāh, the Exalted says, 'My slave has glorified Me'. And when he says, '*You alone we worship and from You alone we seek help*', Allāh, the Exalted, says, 'This is between Me and My slave. And for My slave is what he asks'. And when he says '*Guide us to the straight path, the path of those whom You have favoured and not of those with whom You are angry nor of those who have gone astray*', Allāh says, 'That is for My slave and My slave shall get what he asks for'.⁶⁸⁷

Sayyid Abū al-Ḥasan 'Alī Nadwī said: "*Ṣalāh* brings about a radical change in the moral and mental outlook of man and gives it a new orientation. It leads him from wicked to virtuous deeds and imbues his heart with the love of faith. It makes apostasy, defiance of Allāh and profligacy repugnant to him. But all this takes effect only when the *ṣalāh* is real and genuine and charged with life, warmth and vitality.

"When the Prophet Shu'ayb ؑ gave the call to his people to follow the path of *tawḥīd*, piety and well-doing and warned them against the dreadful consequences of injustice, violation of the rights of others and cheating in weighing, they looked for the primary cause of the change that had come about in his life and came to the conclusion that it was the *ṣalāh* they had seen him offering up frequently which had done it. It was the only visible act he had latterly begun to perform which was totally non-existent in their lives. They, therefore, imagined that in it they had discovered the springhead of Shu'ayb's call and solved the

⁶⁸⁶ Abū Dāwūd, *k. al-ṣalāh*, *b. mā jā'a fī nuqṣān al-ṣalāh*.

⁶⁸⁷ Muslim, *k. al-ṣalāh*, *b. wujūb qirā'at al-fātiḥah fī kull rak'ah*.

riddle of his refutation of the hereditary religion of his community and its ancient way of life. Innocently, they enquired of him: 'O Shu'ayb, does your *ṣalāh* command you that we should forsake that which our fathers used to worship, or that we should leave off doing what we will with our property?' (Hūd: 87)⁶⁸⁸

⁶⁸⁸ Abū al-Hasan 'Alī Nadwī, *The Four Pillars of Islam* 42.

CHAPTER 6: MASJIDS AND CONGREGATIONAL ṢALĀHS

MASJIDS

IT IS INDEED A SPECIAL BLESSING upon this *ummah* that Allāh has made the whole earth a *masjid* (a place for prayer). Abū Umāmah related that the Prophet ﷺ said: "All of the earth has been made for me and my *ummah*, pure and a place of *ṣalāh*".⁶⁸⁹ Therefore, when the time for *ṣalāh* comes, a Muslim may pray wherever he may be.

However, it has always been part of the religion of Allāh, to build special places for His worship. These places are called *masjids*. Abū Dharr asked the Prophet ﷺ: "What was the first *masjid* on earth?" The Prophet ﷺ said: "*al-Masjid al-Ḥarām*". Abū Dharr asked: "Which is the next oldest *masjid*?" The Prophet ﷺ said: "*al-Aqṣā Masjid*". Abū Dharr then asked: "How much time was there between them?" The Prophet ﷺ replied: "Forty years". Finally, the Prophet ﷺ said: "Wherever you may be at the time of *ṣalāh*, you may pray, for it (the earth) is all a *masjid*".⁶⁹⁰

The three distinguished masjids

Masjids are places for the worship of Allāh, and are equal in that regard. For only three *masjids*, is it permitted to travel to do the prayer in them; in order of excellence, they are: *al-Masjid al-Ḥarām* (the Inviolable *Masjid*) in Makkah, *al-Masjid al-Nabawī* (the *Masjid* of the Prophet ﷺ) in Madinah and *al-Masjid al-Aqṣā* (the Further *Masjid*) in Jerusalem. The Prophet ﷺ said: "One should not undertake a journey, except for three *masjids*: *al-Masjid al-Ḥarām*, my *masjid*, and *al-Masjid al-Aqṣā*".⁶⁹¹ In another ḥadīth the Messenger of Allah ﷺ said: "Offering *ṣalāh* in my *masjid* is better than one thousand *ṣalāhs* elsewhere, except for those offered in *al-Masjid al-Ḥarām*. The *ṣalāh* in *al-Masjid al-Ḥarām* is better than one hundred thousand *ṣalāhs*".⁶⁹²

⁶⁸⁹ Aḥmad, *al-Musnad* 22190

⁶⁹⁰ Muslim, k. *al-masājid wa mawāḍi' al-ṣalāh*.

⁶⁹¹ al-Bukhārī, k. *faḍl al-ṣalāh fī masjid makkah wa al-madīnah*, b. *masjid bayt al-maqdis*; Muslim, k. *al-ḥajj*, b. *saḥar al-mar'ah ma'a maḥram ilā ḥajj wa ghayrih*.

⁶⁹² Aḥmad, *al-Musnad* 14735.

Building masjids

Since *masjids* are places built for the worship of Allāh alone, building a *masjid* and participating in its building are highly meritorious. Uthmān reported that the Prophet ﷺ said: "Whoever builds for Allāh a *masjid* seeking by it Allāh's pleasure, Allāh will build for him a house in Paradise".⁶⁹³

Maintaining the masjids

The *masjids* should be maintained well and kept clean. The Prophet ﷺ said: "These *masjids* are not meant for urine or filth but they are for the remembrance of Allāh and recital of the Qur'ān".⁶⁹⁴ Abū Hurayrah and Abū Sa'īd narrate that the Messenger of Allāh ﷺ said: "When one of you stands to pray, he should not spit in front of him as he is facing Allāh when he is in *ṣalāh*. And he should not spit to his right as there is an angel on his right. So, he should spit to his left or under his feet and he should bury it".⁶⁹⁵

Jābir reported that the Prophet ﷺ said: "Whoever eats garlic, onions, or leeks should not come close to our *masjid* for the angels are harmed by what harms the children of Ādam".⁶⁹⁶

Anas reported that the Prophet ﷺ said: "The rewards of my *umrah* were placed before me, even for removing a speck of dust from the *masjid*".⁶⁹⁷ A'ishah reported that, "The Prophet ﷺ ordered that *masjids* built in the houses must be cleaned and perfumed".⁶⁹⁸

Maintaining the *masjid* and taking care of it is a great act of reward which is pleasing to Allāh; but it is disliked that money be wasted in embellishing the *masjid*.⁶⁹⁹ The *masjid* connects one to the Hereafter and is not to be lavishly ornamented nor should one build a *masjid* in order to vie out of haughtiness. In this regard, Anas ibn Mālīk reported that the Messenger of Allāh ﷺ said: "The Hour will not come

⁶⁹³ al-Bukhārī, k. al-ṣalāh, b. man banā masjidan.

⁶⁹⁴ Muslim, k. al-ṣalāh, b. waḥab ghaṣṣ al-baṣṣ wa ghayrihi min al-naḥṣ.

⁶⁹⁵ al-Bukhārī, k. al-ṣalāh, b. lā yabduq 'an yamīnihi fī al-ṣalāh.

⁶⁹⁶ Muslim, k. al-masājid wa mawāḍi' al-ṣalāh, b. nahy man akala thimān wa ḥapān.

⁶⁹⁷ Abū Dāwūd, k. al-ṣalāh, b. fī kams al-masjid.

⁶⁹⁸ Abū Dāwūd, k. al-ṣalāh, b. ittikhadh al-masājid fī al-dār.

⁶⁹⁹ See al-Munghīzinī, al-Hidāyah, i. 70.

to pass until the people vie with each other in building the *masjids*".⁷⁰⁰ Ibn 'Umar reported that: "We were forbidden to pray in any high and lofty *masjids*".⁷⁰¹ Ibn 'Abbās in his foresight mentioned that in time Muslims would forget and begin to adorn the *masjids* inappropriately; he said: "You will certainly embellish them as the Jews and Christians embellished (their places of worship)".⁷⁰² 'Umar ordered *masjids* to be built and said: "Protect the people from the rain. Beware of colouring them with red and yellow for they distract people".⁷⁰³

The manner of going to the masjid

The *masjids* deserve special respect. It is Sunnah to make supplications while going to the *masjid*. 'Abdullāh ibn 'Abbās narrated that the Prophet ﷺ left for the *masjid* saying:

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَخَلْفِي نُورًا،

وَفِي عَصْبِي نُورًا، وَفِي لَحْمِي نُورًا، وَفِي دَمِي نُورًا، وَفِي شَعْرِي نُورًا، وَفِي بَشَرِي نُورًا

"O Allāh, grant me light in my heart, light in my vision, light in my hearing, light on my right, light behind me, light in my nerves, light in my flesh, light in my blood, light in my hair and light in my skin".⁷⁰⁴

Anas reported that the Messenger of Allāh ﷺ said: "Whoever says upon leaving his house بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ, 'In the name of Allāh, I put my trust in Allāh. There is no power or might except with Allāh', it will be said to him: 'That is sufficient for you; you are guided, defended, and protected and the devil will be driven away from you'.⁷⁰⁵

Umm Salamah reported: "When the Messenger of Allāh ﷺ left the house he would say:

⁷⁰⁰ Abū Dāwūd, k. al-ṣalāh, b. fī binā' al-masājid.

⁷⁰¹ al-Ṭabarānī, al-Mu'jam al-kabīr 13499

⁷⁰² Abū Dāwūd, k. al-ṣalāh, b. fī binā' al-masājid.

⁷⁰³ al-Bukhārī, k. al-ṣalāh, b. bunyān al-masjid.

⁷⁰⁴ al-Bukhārī, k. al-da'awāt, b. al-du'ā' idhā intabaha min al-layl.

⁷⁰⁵ Abū Dāwūd, k. al-adab, b. mā yaqūlu idhā kharaja min baytihi; al-Tirmidhī, k. al-da'awāt, b. mā yaqūlu idhā kharaja min baytihi.

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أَضَلَّ، أَوْ أَزِلَّ أَوْ أُزَلَ، أَوْ أَظْلِمَ أَوْ أَظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

'In the name of Allāh, I rely on Allāh. O Allāh, I seek refuge in You lest I stray or am led astray or slip or be made to slip, or wrong anyone or am wronged by someone or behave ignorantly to someone or am behaved ignorantly to by someone else.'⁷⁰⁶

Abū Hurayrah reported that the Prophet ﷺ said: "Whoever goes to the *masjid* in the morning and evening, Allāh will prepare for him a feast in Paradise as often as he goes in the morning and evening."⁷⁰⁷ Abū Hurayrah also narrated that the Messenger of Allāh ﷺ said: "If anyone purifies himself in his house, and then walks to one of the houses of Allāh to fulfil one of the obligations laid down by Allāh, then (each one) of his steps will erase one of his sins and the next will raise his degrees."⁷⁰⁸ Abū Sa'īd reported that the Prophet ﷺ said: "If you see a man frequenting the *masjid*, then testify that he has faith. As Allāh says: 'The attendants of Allāh's *masjid* are those who believe in Allāh and the last day (*al-Tawbah*: 18).'"⁷⁰⁹

It is a Sunnah for one who wants to enter the *masjid* to enter with his right foot first and say اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ, "O Allāh, open for me the doors of Your mercy". One who wants to leave the *masjid* should step out their left foot first and then say: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ, "O Allāh, I ask You of Your favour". Abū Humayd reported: the Messenger of Allāh ﷺ said: "When one of you enters the *masjid* he should recite the prayer of peace for the Prophet ﷺ then he should say اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ, 'O Allāh, open for me the doors of Your mercy'. And when one leaves the *masjid* one should say اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ, 'O Allāh, I ask You of Your favour'."⁷¹⁰

⁷⁰⁶ Abū Dāwūd, *ibid.*, *al-Tirmidhī*, *k. al-da'awāt*, *b. al-ta'awwudh min an tajhal*; *al-Nasā'ī*, *k. al-isti'ādah*, *b. al-isti'ādah min du'ā'in lā yustajāb*; *Ibn Mājah*, *k. al-du'ā'*, *b. mā yad'ū bihi al-rajul idhā kharaja min baytihi*.

⁷⁰⁷ *al-Bukhārī*, *k. al-adhān*, *b. faḍl man ghadā ilā al-masjid wa man rāha*; *Muslim*, *k. al-masājīd*, *b. al-mashy ilā al-ṣalāh tumhā bihi al-khaṭāyā wa turfa'u bihi al-darajāt*.

⁷⁰⁸ *Muslim*, *ibid.*

⁷⁰⁹ *Ibn Mājah*, *k. al-masājīd wa al-jamā'at*, *b. luzūm al-masājīd wa intizār al-ṣalāh*.

⁷¹⁰ *Muslim*, *k. ṣalāt al-musāfirīn wa qaṣrihā*, *b. mā yaqūlu idhā dakhala al-masjid*; *Abū Dāwūd*, *k. al-ṣalāh*, *b. mā yaqūlu al-rajul 'inda dukhūlihi al-masjid*.

Abū Hurayrah narrated that the Prophet ﷺ said: "When the *iqāmah* is said, then do not proceed to the *ṣalāh* running; rather proceed with calm and dignity. Pray what you can in congregation and complete what you miss."⁷¹¹

One special tribute while entering into the *masjids* is to offer *tahīyyat al-masjid*. This means greeting the *masjid* upon entering into it; this is done by praying two *rak'ahs*. Abū Qatādah reported that the Messenger of Allāh ﷺ said: "When one of you comes to the *masjid*, he should pray two *rak'ahs* before he sits."⁷¹²

What is prohibited in the masjids

Masjids are built for the remembrance of Allāh. One should busy oneself either with the *ṣalāh*, recitation of the Qur'ān, learning, teaching or any kind of remembrance of Allāh. One should not use them for worldly matters. Here are a few examples of the things that the Prophet ﷺ did not like in the *masjid*.

Abū Hurayrah related that the Prophet ﷺ said: "If you see someone buying or selling in the *masjid*, say to him: 'May Allāh not give you any profit in your trading'."⁷¹³ 'Abdullāh ibn 'Amr reported: "The Prophet ﷺ forbade buying and selling in the *masjid*, reciting poetry in it, or announcing lost property, and he especially prohibited making a circle before the Friday *Ṣalāh*."⁷¹⁴

It is not liked to use the *masjid* for sleeping or eating and drinking except if there is a need. 'Abdullāh ibn al-Hārith said: "During the time of the Messenger of Allāh ﷺ, we would eat meat and bread in the *masjid*."⁷¹⁵ 'Abdullāh ibn 'Umar would sleep in the *masjid* while he was a young man and was not married.⁷¹⁶

⁷¹¹ *al-Bukhārī*, *k. al-jumu'ah*, *b. lā yas'ā ilā al-ṣalāh wal-yatī bi al-sakīnah*; *Ibn Mājah*, *k. al-masājīd*, *b. al-mashy ilā al-ṣalāh*.

⁷¹² *al-Bukhārī*, *k. al-ṣalāh*, *b. idhā dakhala al-masjid falyarka' rak'atayn*.

⁷¹³ *al-Tirmidhī*, *k. al-buyū'*, *b. al-nahy 'an al-bay' fī al-masjid*.

⁷¹⁴ *al-Nasā'ī*, *k. al-masājīd*, *b. al-nahy 'an al-bay' wa al-shirā' fī al-masjid wa 'an al-taḥalluq qabla ṣalāt al-jumu'ah*.

⁷¹⁵ *Ibn Mājah*, *k. al-a'imah*, *b. al-akl fī al-masjid*.

⁷¹⁶ *al-Bukhārī*, *k. al-ṣalāh*, *b. nawm al-rijāl fī al-masjid*.

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أَوْ أُزَلَّ، أَوْ أَظْلِمَ أَوْ أَظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

'In the name of Allāh, I rely on Allāh. O Allāh, I seek refuge in You lest I stray or am led astray or slip or be made to slip, or wrong anyone or am wronged by someone or behave ignorantly to someone or am behaved ignorantly to by someone else.'⁷⁰⁶

Abū Hurayrah reported that the Prophet ﷺ said: "Whoever goes to the *masjid* in the morning and evening, Allāh will prepare for him a feast in Paradise as often as he goes in the morning and evening."⁷⁰⁷ Abū Hurayrah also narrated that the Messenger of Allāh ﷺ said: "If anyone purifies himself in his house, and then walks to one of the houses of Allāh to fulfil one of the obligations laid down by Allāh, then (each one) of his steps will erase one of his sins and the next will raise his degrees."⁷⁰⁸ Abū Sa'īd reported that the Prophet ﷺ said: "If you see a man frequenting the *masjid*, then testify that he has faith. As Allāh says: 'The attendants of Allāh's *masjid* are those who believe in Allāh and the last day (al-Tawbah: 18).'⁷⁰⁹

It is a Sunnah for one who wants to enter the *masjid* to enter with his right foot first and say اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ, "O Allāh, open for me the doors of Your mercy". One who wants to leave the *masjid* should step out their left foot first and then say: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ, "O Allāh, I ask You of Your favour". Abū Ḥumayd reported: the Messenger of Allāh ﷺ said: "When one of you enters the *masjid* he should recite the prayer of peace for the Prophet ﷺ then he should say اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ, 'O Allāh, open for me the doors of Your mercy'. And when one leaves the *masjid* one should say اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ, 'O Allāh, I ask You of Your favour'."⁷¹⁰

⁷⁰⁶ Abū Dāwūd, *ibid.*, al-Tirmidhī, *k. al-da'awāt, b. al-ta'awwudh min an tajhal; al-Nasā'ī, k. al-isti'ādah, b. al-isti'ādah min du'ā' in lā yustajāb; Ibn Mājah, k. al-du'ā', b. mā yad'ū bihi al-rajul idhā kharaja min baytihi.*

⁷⁰⁷ al-Bukhārī, *k. al-adhān, b. faḍl man ghadā ilā al-masjid wa man rāḥa; Muslim, k. al-masājid, b. al-mashy ilā al-ṣalāh tumḥā bihi al-khaṭāyā wa turfa' u bihi al-darajāt.*

⁷⁰⁸ Muslim, *ibid.*

⁷⁰⁹ Ibn Mājah, *k. al-masājid wa al-jamā'at, b. luzūm al-masājid wa intizār al-ṣalāh.*

⁷¹⁰ Muslim, *k. ṣalāt al-musāfirīn wa qaṣriḥā, b. mā yaqūlu idhā dakhala al-masjid; Abū Dāwūd, k. al-ṣalāh, b. mā yaqūlu al-rajul 'inda dukhūlihi al-masjid.*

Abū Hurayrah narrated that the Prophet ﷺ said: "When the *iqāmah* is said, then do not proceed to the *ṣalāh* running; rather proceed with calm and dignity. Pray what you can in congregation and complete what you miss."⁷¹¹

One special tribute while entering into the *masjids* is to offer *tahīyyat al-masjid*. This means greeting the *masjid* upon entering into it; this is done by praying two *rak'ahs*. Abū Qatādah reported that the Messenger of Allāh ﷺ said: "When one of you comes to the *masjid*, he should pray two *rak'ahs* before he sits."⁷¹²

What is prohibited in the *masjids*

Masjids are built for the remembrance of Allāh. One should busy oneself either with the *ṣalāh*, recitation of the Qur'ān, learning, teaching or any kind of remembrance of Allāh. One should not use them for worldly matters. Here are a few examples of the things that the Prophet ﷺ did not like in the *masjid*.

Abū Hurayrah related that the Prophet ﷺ said: "If you see someone buying or selling in the *masjid*, say to him: 'May Allāh not give you any profit in your trading'."⁷¹³ 'Abdullāh ibn 'Amr reported: "The Prophet ﷺ forbade buying and selling in the *masjid*, reciting poetry in it, or announcing lost property, and he especially prohibited making a circle before the Friday *Ṣalāh*."⁷¹⁴

It is not liked to use the *masjid* for sleeping or eating and drinking except if there is a need. 'Abdullāh ibn al-Ḥārith said: "During the time of the Messenger of Allāh ﷺ, we would eat meat and bread in the *masjid*."⁷¹⁵ 'Abdullāh ibn 'Umar would sleep in the *masjid* while he was a young man and was not married.⁷¹⁶

⁷¹¹ al-Bukhārī, *k. al-jumu'ah, b. lā yas'ā ilā al-ṣalāh walayā'ti bi al-sakīnah; Ibn Mājah, k. al-masājid, b. al-mashy ilā al-ṣalāh.*

⁷¹² al-Bukhārī, *k. al-ṣalāh, b. idhā dakhala al-masjid falyarka' rak'atayn.*

⁷¹³ al-Tirmidhī, *k. al-buyū', b. al-nahy 'an al-bay' fī al-masjid.*

⁷¹⁴ al-Nasā'ī, *k. al-masājid, b. al-nahy 'an al-bay' wa al-shirā' fī al-masjid wa 'an al-tahalluq qabla ṣalāt al-jumu'ah.*

⁷¹⁵ Ibn Mājah, *k. al-aṭ'imah, b. al-akl fī al-masjid.*

⁷¹⁶ al-Bukhārī, *k. al-ṣalāh, b. nawm al-rijāl fī al-masjid.*

Places where ṣalāh is not allowed

Ṣalāh is a great act of worship and obedience to Allāh; it should not be done in any improper place. Allāh says: "*Purify My House for those who are circumambulating it, those staying in it, those bowing and those prostrating*".⁷¹⁷ 'Abdullāh ibn 'Umar related: "The Prophet ﷺ prohibited ṣalāh in seven places: dunghills, slaughterhouses, graveyards, the middle of the road, bathhouses, watering places where camels drink and rest, and on the roof of the House of Allāh (i.e. the Ka'bah)".⁷¹⁸

Dunghills, slaughterhouses, bathhouses and the resting places of camels are prohibited because of the presence of impurities there. Praying in the middle of the roads is prohibited because it can be a nuisance to those passing by. As for praying on the roof of the Ka'bah, it is not liked because it does not honour the Ka'bah. Praying in graveyards is prohibited, because it resembles the practice of some of the People of the Book.⁷¹⁹

'Ā'ishah reported that the Prophet ﷺ said: "Allāh cursed the Jews and Christians (because) they took the graves of their prophets as *masjids*".⁷²⁰ Abū Marthad al-Ghanawī reported that the Prophet ﷺ said: "Do not pray facing graves and do not sit on them".⁷²¹ Jundub ibn 'Abdullāh al-Bajālī heard the Prophet ﷺ say, five days before he died: "The people before you took graves as *masjids*. I prohibit this to you".⁷²² 'Umar prohibited people from praying beside a grave.⁷²³ Ibn Jurayj narrated that 'Atā' disliked the prayer in a graveyard or in the direction of a grave.⁷²⁴ Ṭāwūs severely disliked prayers in a graveyard.⁷²⁵

⁷¹⁷ *al-Baqarah* 125.

⁷¹⁸ Ibn Mājah, *k. al-masājid wa al-jamā'at*, b. *al-mawāḍi' allatī tukrahu fihā al-ṣalāh*.

⁷¹⁹ al-Kāsānī, *Badā'i' al-ṣanā'i'*, i. 539-40.

⁷²⁰ Muslim, *k. al-masājid wa mawāḍi' al-ṣalāh*, b. *al-nahy 'an binā' al-masājid 'alā al-qubūr*.

⁷²¹ Muslim, *k. al-janā'iz*, b. *al-nahy 'an al-julūs 'alā al-qabr wa al-ṣalāti 'alayh*.

⁷²² Muslim, *k. al-masājid wa mawāḍi' al-ṣalāh*, b. *al-nahy 'an binā' al-masājid 'alā al-qubūr*.

⁷²³ 'Abd al-Razzāq, *al-Muṣannaf*, i. 404.

⁷²⁴ Ibid.

⁷²⁵ Ibid.

Ṣalāh is also disliked in any place where there are pictures of living objects. 'Ā'ishah reported that Umm Salamah mentioned to the Messenger of Allāh ﷺ the churches she saw in Abyssinia and the pictures they contained. The Prophet ﷺ said to her: "These are the people who, when a pious slave or pious man among them dies, build a *masjid* upon their graves and put pictures in it. They are the worst of all creation in Allāh's sight".⁷²⁶ Abū Hurayrah reported that the Messenger of Allāh ﷺ said: "Jibrīl came to me and said: 'I came to you last night, and nothing stopped me from entering the house that you were in except that on the door of the house there was a picture of men, in the house there was a curtain on which there were pictures, and there was a dog in the house. So order the head of the picture that is at the door to be cut and made like a tree, and the curtain to be cut into two pieces and used as pillows, and the dog to be taken out'. Then the Prophet ﷺ did that".⁷²⁷ Al-Kāsānī said: "There is no good in a place where angels do not enter".⁷²⁸

Ṣalāh in the Ka'bah

Ṣalāh in the Ka'bah is valid for both *farḍ ṣalāh* or *nafl ṣalāh*.⁷²⁹ Nāfi' narrated that 'Abdullāh ibn 'Umar said: "The Messenger of Allāh ﷺ entered the house (the Ka'bah) along with Usāmah ibn Zayd, Bilāl and 'Uthmān ibn Ṭalhah al-Hajabī and closed the door and stayed there for some time. I asked Bilāl when he came out, 'What did the Prophet ﷺ do?' He replied: 'He offered prayer with one pillar to his left and one to his right and three behind'. In those days the Ka'bah was supported by six pillars". Mālik said: "There were two pillars on his (the Prophet's) right side".⁷³⁰

If the people pray in congregation inside the Ka'bah, then the imām can stand facing any direction, and the best position for the followers is to stand behind him facing the same direction as the imām.⁷³¹

⁷²⁶ Muslim, *k. al-masājid wa mawāḍi' al-ṣalāh*, b. *al-nahy 'an binā' al-masājid 'alā al-qubūr*.

⁷²⁷ Abū Dāwūd, *k. al-libās*, b. *al-ṣuwar*; al-Tirmidhī, b. *mā jā'a anna al-malā'ikah lā tadkhulu baytan fihī ṣūrah*.

⁷²⁸ al-Kāsānī, *Badā'i' al-ṣanā'i'*, i. 542.

⁷²⁹ al-Marghinānī, *al-Hidāyah*, i. 102.

⁷³⁰ al-Bukhārī, *k. al-ṣalāh*, b. *al-ṣalāh bayna al-sawārī fī ghayr jamā'ah*.

⁷³¹ al-Kāsānī, *Badā'i' al-ṣanā'i'*, i. 557.

Congregational ṣalāh

Performing the ṣalāhs in congregation is a Sunnah *mu'akkadah* for men who are able to attend without undue hardship. Attending the congregation is not a Sunnah for women, children, travellers, the sick and the elderly, who cannot walk easily.⁷³²

Praying in congregation is a highly meritorious act. Abū Hurayrah reported that the Prophet ﷺ said: "The ṣalāh of a man in congregation is twenty-five times superior in reward to his ṣalāh in his home or the market place – and this is because he makes *wuḍū'* and perfects it and goes to the *masjid* with the sole purpose of performing the ṣalāh. He does not take a step without being raised a degree and having one of his sins erased. When he prays, as long as he does not lose his *wuḍū'*, the angels keep on praying for him: 'O Allāh, bless him. O Allāh, have mercy on him'. And he is considered to be in ṣalāh as long as he is waiting for the ṣalāh".⁷³³

Abdullāh ibn Mas'ūd said: "Whoever among you would like to meet Allāh tomorrow as a Muslim, he should persevere in observing these five ṣalāhs wherever the call for them is made, for Allāh has chosen for your Prophet ﷺ the way of right guidance. And they are part of this right guidance. If you were to pray them in your houses, as the man who stays behind in his house, you would be leaving the Sunnah of your Prophet ﷺ. If you leave the Sunnah of your Prophet ﷺ, you will go astray. I have seen a time when no one stayed away from congregational ṣalāh except for the hypocrites who were well known for their hypocrisy. A man would be brought, supported by two people (due to his weakness) until he was placed in a row".⁷³⁴

Two or more make a congregation

The least number that constitutes a congregation is two people, that is one person beside the imām, whether that other person is a man, or a woman, or a child.⁷³⁵ Abū Mūsā al-Ash'arī narrated that the Messenger of Allāh ﷺ said: "Two people and above [that number] are congregation".⁷³⁶

⁷³² Ibid., i. 662-3.

⁷³³ al-Bukhārī, k. *al-adhān*, b. *faḍl ṣalāt al-jamā'ah*.

⁷³⁴ Muslim, k. *al-masājīd wa mawāḍi' al-ṣalāh*, b. *ṣalāt al-jamā'ah min sunan al-hudā*.

⁷³⁵ al-Kāsānī, *Badā'ī' al-ṣanā'ī'*, i. 664-5.

⁷³⁶ Ibn Mājah, k. *iqāmat al-ṣalāh wa al-sunnah fīhā*, b. *al-ithnāni jamā'ah*.

Abū Sa'īd narrated: "A man entered the *masjid*, and the Prophet ﷺ and his Companions had already prayed. The Prophet ﷺ said: 'Who will give charity to him by praying with him?' So, a man from the people stood and prayed with him".⁷³⁷

When it is permissible not to attend congregation

Jābir said: "We went on a journey with the Prophet ﷺ and it rained upon us, so he said: 'Whoever wishes may pray in his stopping place'.⁷³⁸ Abdullāh ibn 'Umar narrated that the Prophet ﷺ ordered the *mu'adhdhin* to say: "Pray in your places," on a cold, raining night.⁷³⁹ Imām Muḥammad said: "This is good; and this is a concession; and the ṣalāh in congregation is better".⁷⁴⁰

What applies in cases of severe cold also applies in cases of extreme heat, darkness, or some other urgent circumstance. 'Ā'ishah narrated that she heard the Prophet ﷺ say: "There is no ṣalāh when the meal is presented or when one needs to answer the call of nature".⁷⁴¹

Women and congregational ṣalāhs

It is better for women to pray at home rather than to attend the congregational ṣalāhs. It is, however, allowed for women to go to the *masjid* for the congregational ṣalāh as long as they avoid using any attractive adornment, perfume, etc. Abdullāh ibn 'Umar reported that the Prophet ﷺ said: "Do not prevent the women from going to the *masjids*, although their homes are better for them".⁷⁴² Abū Hurayrah related that the Prophet ﷺ said: "Do not keep the female slaves of Allāh from the houses of Allāh. And they are to go out un-perfumed".⁷⁴³ Abū Hurayrah also reported that the Prophet ﷺ said: "Any woman who uses some scent should not be present with us during the night ṣalāh".⁷⁴⁴

⁷³⁷ Aḥmad, *al-Musnad* 11427.

⁷³⁸ Muslim, k. *ṣalāt al-musāfirīn wa qaṣrihā*, b. *al-ṣalāh fī al-riḥāl fī al-maṭar*.

⁷³⁹ al-Bukhārī, k. *al-adhān*, b. *al-rukḥṣah fī al-maṭar wa al-illah an yuṣalliya fī rahlihi*.

⁷⁴⁰ Muḥammad, *al-Muwatta'*, i. 554-5.

⁷⁴¹ Muslim, k. *al-masājīd wa mawāḍi' al-ṣalāh*, b. *karāhat al-ṣalāh bi ḥaḍrat al-ta'ām*.

⁷⁴² Abū Dāwūd, k. *al-ṣalāh*, b. *mā jā'a fī khurūj al-nisā' ilā al-masjid*.

⁷⁴³ Ibid.

⁷⁴⁴ Muslim, k. *al-ṣalāh*, b. *khurūj al-nisā' ilā al-masājīd*.

Who should serve as imām?

The person with the most right to be the imām is the one who can best recite the Qur'ān and who has most knowledge of the Sunnah. If more than two people are equal in these skills, then righteousness, age or other factors can be taken into account.⁷⁴⁵ Abū Sa'īd narrated that the Prophet ﷺ said: "If you are three in number, then one of you should be the imām. And the one who has the most right to it is the one who is the most versed in the Qur'ān".⁷⁴⁶

Abū Mas'ūd al-Anṣārī reported that the Prophet ﷺ said: "The imām of a people should be the one who is the most versed in the Book of Allāh. If they are equal in their recital, then the one who is most knowledgeable of the Sunnah. If they are equal in the Sunnah, then the one who migrated first. If they are equal in that, then the eldest. And no man should be an imām for another man if the other holds authority".⁷⁴⁷

Abū Hurayrah reported that the Prophet ﷺ said: "It is not allowed for a man who believes in Allāh and the Last Day to be an imām for people, except with their permission, nor may he specifically make supplications for himself without including them. If he does so, he is disloyal to them".⁷⁴⁸

A person who must pray sitting because he has an excuse can be imām to those who are standing. In this respect the Prophet ﷺ led the *ṣalāh* in his last illness while he was sitting.⁷⁴⁹

The *imāmah* of a blind person to the seeing is allowed, as the Messenger of Allāh ﷺ appointed Ibn Umm Maktūm, a blind man, to lead the people in *ṣalāh*.⁷⁵⁰

A person praying *farḍ* can be imām for people who are praying *nafl*. Yazīd ibn al-Aswad reported the Messenger of Allāh ﷺ as saying: "If you

⁷⁴⁵ al-Samarqandī, *Tuhfat al-fuqahā'* 108.

⁷⁴⁶ Muslim, *k. al-masājīd wa mawāḍi' al-ṣalāh*, *b. man aḥaqqu bi al-imāmah*.

⁷⁴⁷ Ibid.

⁷⁴⁸ Abū Dāwūd, *k. al-ṭahārah*, *b. ayuṣallī al-raḥul wa huwa ḥāqin*.

⁷⁴⁹ al-Bukhārī, *k. al-adhān*, *b. innamā ju'ila al-imām liyu'tamma bihi*.

⁷⁵⁰ Abū Dāwūd, *k. al-ṣalāh*, *b. imāmat al-a'mā*.

have prayed at home and then come upon an imām [praying *farḍ*], pray with the imām and it will be supererogatory for you".⁷⁵¹

A person who has done *wuḍū'* can be imām for people who have done *tayammum*, as can be one who has done *tayammum* for those who have done *wuḍū'*. 'Amr ibn al-'Āṣ led others in *ṣalāh* when he had done *tayammum* only and the Prophet ﷺ approved of it.

It is not disallowed that a traveller acts as imām for residents, or a resident for travellers, or a less qualified person for people who are more qualified: the prayer does not become invalid thereby. The Prophet ﷺ after the Conquest of Makkah, led the people in *ṣalāh* by praying two *rak'ahs* except for *Maghrib* and said: "O people of Makkah, stand and pray the last two *rak'ahs* as we are travellers".⁷⁵²

If a traveller prays behind a resident, he must complete the four *rak'ahs* even if he only prayed part of a *rak'ah* behind the resident imām. Ibn 'Abbās was asked: "Why is the traveller to pray two *rak'ahs* if he prays by himself and four if he prays behind a resident?" He answered: "That is the Sunnah". In another version, Mūsā ibn Salāmah asked him: "If we pray with you, we pray four *rak'ahs*; otherwise we pray two?" He replied: "That is the Sunnah of Abū al-Qāsim (the Prophet ﷺ)".⁷⁵³

Those who should not be imāms

It is not permissible for someone who has a medical condition that does not allow him to remain in a state of purity to be an imām for others who do not have such a problem. One in a state of purity should not do *ṣalāh* behind someone who suffers from incontinency, nor women in a state of purity behind a woman in a state of *istihāḍah*, nor a reciter behind someone untutored in recitation, nor someone properly clothed behind one not clothed.

A person who is standing may do the *ṣalāh* behind one who is praying seated, but one who is capable of bowing and prostrating should not do the *ṣalāh* behind someone who, because of incapacity, only indicates the

⁷⁵¹ Abū Dāwūd, *k. al-ṣalāh*, *b. fī man sallā fī manzilihi thumma adraka al-jamā'ah yuṣallī ma'ahum*.

⁷⁵² Abū Dāwūd, *k. al-ṣalāh*, *b. matā yutimmu al-musāfir*.

⁷⁵³ Aḥmad, *al-Musnad* 1862.

movements. The person who is doing a *farḍ ṣalāh* should not do it behind someone doing a *nafl*, nor behind someone who is doing another *farḍ*, while the person doing a *nafl* may stand behind the one doing *farḍ*.

To pray behind an evildoer or innovator is not liked. Al-Sā'ib ibn Khallād narrated that a man was leading the people in *ṣalāh* and he spat in the direction of the *qiblah*. The Messenger of Allāh ﷺ saw this and said: "Do not let him lead you in *ṣalāh*". After this, the man wanted to lead the people in *ṣalāh* but they prevented him and told him what the Prophet ﷺ had said. The man went to the Prophet ﷺ to ask him about this, and the Prophet ﷺ replied: "Yes, (it is true) for you have offended Allāh and His Messenger".⁷⁵⁴

However, for anyone whose *ṣalāh* is valid on an individual basis, his being imām is also valid for others. 'Abdullāh ibn 'Umar narrated that the Prophet ﷺ, peace upon him, said: "Pray behind whoever says: There is no god but Allāh".⁷⁵⁵ 'Abdullāh ibn 'Umar prayed behind al-Hajjāj.⁷⁵⁶

It is disliked for one to lead the *ṣalāh* if one is not liked by people because of one's religious conduct. 'Abdullāh ibn 'Abbās related that the Prophet ﷺ said: "Three people's *ṣalāhs* will not rise above their head the length of a hand's span: a man who leads a people in *ṣalāh* and they do not like him, a woman who has disobeyed her husband and he is displeased with her, and two brothers who are estranged".⁷⁵⁷

A woman's imāmah

There is a consensus among scholars that women do not lead the *ṣalāh*, except if the followers are only women. If women do the *ṣalāh* as a *jama'ah*, the imām should stand in the middle of the other women. 'Ā'ishah used to lead the women in *ṣalāh* and stand with the women in the middle of the first row, i.e. not stand separately in front of the others. Umm Salamah would also do so. After narrating the practice of 'Ā'ishah, Imām Muḥammad said: "We do not like the woman to lead the

⁷⁵⁴ Abū Dāwūd, k. *al-ṣalāh*, b. *fī karāhiyat al-buzāq fī al-masjid*.

⁷⁵⁵ al-Dāraquṭnī, *al-Sunan*, ii. 43.

⁷⁵⁶ al-Bukhārī, k. *al-ḥajj*, b. *al-tahjīr bi al-rawāḥ yawma 'arafah*.

⁷⁵⁷ Ibn Mājah, k. *iqāmat al-ṣalāh wa al-sunnah fīhā*, b. *man amma qawman wa hum lahu kārihūn*.

ṣalāh; if she does then she should stand in the middle of the row with the women, as 'Ā'ishah did. This is the opinion of Abū Ḥanīfah".⁷⁵⁸

A man leading a group of women in ṣalāh

It is permissible for a man to lead a women only group in the prayer but only if they are in a public place. If they are in a private place, then it is only permissible if the imām is *maḥram* for all or some of the women – however, it is nevertheless disliked.⁷⁵⁹

How the imam should stand and his responsibility

It is preferable for the imām to stand in the centre of the rows and the people closest to him should be people of intellect and understanding. Abū Hurayrah reported that the Prophet ﷺ said: "Let the imām stand in the centre, and close the gaps in the rows".⁷⁶⁰ 'Abdullāh ibn Mas'ūd reported that the Prophet ﷺ said: "Let those who are prudent and sedate be near me, then those who are next to them, then those who are next to them, and beware of the tumult of the marketplace".⁷⁶¹

Abū Hurayrah reported that the Prophet ﷺ said: "If one of you leads the people in *ṣalāh*, he should be easy on them for among the people are the weak, sick, and elderly. If one prays alone, one may make it as long as one wishes".⁷⁶² Imām Muḥammad said: "We adhere to it and this is the opinion of Abū Ḥanīfah".⁷⁶³ It is narrated from Anas that the Prophet ﷺ said: "Sometimes I enter *ṣalāh* and I intend to prolong it, but then I hear a child crying, I shorten my *ṣalāh* thinking of the distress of the child's mother".⁷⁶⁴ Anas said: "I have not prayed behind anyone who prayed a lighter *ṣalāh* and a more complete *ṣalāh* than that of the Prophet ﷺ".⁷⁶⁵

⁷⁵⁸ Abū Ḥanīfah, K. *al-āthār* 57.

⁷⁵⁹ *al-Falāwā al-hindiyyah*, i. 85.

⁷⁶⁰ Abū Dāwūd, k. *al-ṣalāh*, b. *maqām al-imām min al-ṣaff*.

⁷⁶¹ Muslim, k. *al-ṣalāh*, b. *taswīyat al-ṣufūf wa iqāmatihā*.

⁷⁶² al-Bukhārī, k. *al-adhān*, b. *idhā ṣallā li nafsīhi falyuṭawwīl mā shā'a*.

⁷⁶³ Muḥammad, *al-Muwatta'*, i. 646.

⁷⁶⁴ al-Bukhārī, k. *al-adhān*, b. *man akhaffa al-ṣalāta 'inda bukā' ṣabī*.

⁷⁶⁵ Ibid.

The responsibility of the followers and how they should stand

It is the responsibility of the followers that they must follow the imām. 'Ā'ishah narrated from the Prophet ﷺ saying: "The imām has been made in order to be followed; so do not differ from the imām".⁷⁶⁶ Abū Hurayrah reported that the Prophet ﷺ said: "Do you not fear that if you raise your head before the imām Allāh may change your head into that of a donkey?"⁷⁶⁷

If there is only one person beside the imām, he should stand to the right of the imām. Ibn 'Abbās said: "I stayed with my aunt Maymūnah and the Prophet ﷺ got up to pray during the night. I got up to pray with him and stood on his left and the Prophet ﷺ took me by my hand and put me on his right side".⁷⁶⁸ Jābir reported: "The Prophet ﷺ stood to pray and I came and stood on his left. He took me by my hand, and led me around him until I stood on his right. Then, Jābir ibn Ṣakhr came and stood on the left of the Messenger of Allāh ﷺ. He took both of us by our hands and made us stand behind him".⁷⁶⁹

If there are two others, the imām should stand in front of them. That is the practice of the Prophet ﷺ followed by the *ummah* in all generations. Anas ibn Mālik said that his grandmother Mulaykah invited the Messenger of Allāh ﷺ to take meals which she prepared for him. He took some of it and prayed. He said: "Get up; I shall lead you in prayer". Anas said: "I got up and took a mat which had become black on account of long use. I then washed it with water. The Messenger of Allāh ﷺ stood upon it. The orphan and I stood in a row behind him. The old woman stood behind us".⁷⁷⁰

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Abū Mālik al-Ash'arī narrated that the Messenger of Allāh ﷺ placed the men in rows, and then the young boys behind them.⁷⁷³ Abū Hurayrah reported that the Messenger of Allāh ﷺ said: "The best rows for the men are the first rows and the worst rows for them are the last rows. The best rows for the women are the last rows and the worst for them are the front rows".⁷⁷⁴

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⁷⁷⁶ Ibid., ii. 153.

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⁷⁷⁶ Ibid., ii. 153.

⁷⁷⁷ Ibid.

in a different building outside the *masjid*, or there is a wide road between them and the rows of the congregation are not together, then the prayer is not valid.⁷⁷⁸ But if the barrier is not such, then the prayer will be valid so long as they are aware of the imām's movements either by sight or hearing, and provided there is no confusion.⁷⁷⁹ Abū Mijlaz said: "Follow the imām, even if between you and him there is a road or a wall, as long as you can hear the *takbīr*".⁷⁸⁰ Ā'ishah narrated: "The people prayed behind the Prophet ﷺ while they were outside the room".⁷⁸¹

It is not liked for an imām to pray on a place higher than the followers behind. Abū Mas'ūd al-Anṣārī said: "The Prophet ﷺ prohibited the imām from standing on something higher than the people behind him".⁷⁸² Mujāhid narrated that Salmān al-Fārisī saw Ḥudhayfah leading the *ṣalāh* from a high place. Salmān said to him: "Get off, you are one of the people, so do not raise yourself over them." Ḥudhayfah said: "You are right".⁷⁸³ Similarly, it is not liked for a follower to pray on a higher place outside the *masjid*. However, if the rows are connected to that place, or one is praying in a higher place within the *masjid*, then it is permissible.⁷⁸⁴ Abū Hurayrah narrated that he prayed on the roof of the *masjid* while following the imām.⁷⁸⁵

If a person does his opening *takbīr* behind a row and then he enters the row and does the *rukū'* with the imām, his *ṣalāh* is valid, but it is not liked. Abū Bakrah reported that he went to the *ṣalāh* while the Prophet ﷺ was doing *rukū'* and that he did the *rukū'* before he entered the row. He mentioned this to the Prophet ﷺ and he said: "May Allāh increase your love for goodness, but do not repeat such an act".⁷⁸⁶

If a person prays behind the rows by himself, his *ṣalāh* is valid but again it is not liked. As mentioned above, Abū Bakrah said that he did

⁷⁷⁸ *al-Fatāwā al-hindiyyah*, i. 87.

⁷⁷⁹ Ibn Ābidīn, *al-Durr al-mukhtār*, iii. 619.

⁷⁸⁰ al-Bukhārī, k. *al-adhān*, b. *idhā kāna bayna al-imām wa bayna al-qawm ḥā'iṣun aw sutratun*.

⁷⁸¹ Ibid.

⁷⁸² al-Dāraquṭnī, *al-Sunan*, ii. 74.

⁷⁸³ Abd al-Razzāq, *al-Muṣannaḥ*, ii. 413.

⁷⁸⁴ *al-Fatāwā al-hindiyyah*, i. 88.

⁷⁸⁵ al-Bukhārī, k. *al-ṣalāh*, b. *al-ṣalāh fī al-suṭūḥ*.

⁷⁸⁶ al-Bukhārī, k. *al-adhān*, b. *idhā raka'a dūna al-ṣaff*.

part of the *ṣalāh* behind the row, and the Prophet ﷺ did not order him to repeat his *ṣalāh*. Wābiṣah related: "The Messenger of Allāh ﷺ saw a man praying behind the rows by himself and the Prophet ﷺ ordered him to repeat his *ṣalāh*".⁷⁸⁷ This ḥadīth from Wābiṣah refers to what is preferred and, as such, it is in harmony with that of Abū Bakrah's ḥadīth. It is clear, then, that it is not necessary to repeat the *ṣalāh* because such an act was not always ordered. Imām Mālik narrated that Zayd ibn Thābit entered the mosque, and he found the people in a state of *rukū'*, so he did *rukū'*, then he crept forward until he reached the row. Imām Muḥammad said after narrating this ḥadīth from Mālik: "This is sufficient; it is better in our view that one does not do *rukū'* until one reaches the row. This is also the opinion of Abū Ḥanīfah".⁷⁸⁸

Straightening the rows

When the people stand for prayer, they should join together, fill in any gaps, and align shoulder to shoulder in straight rows, and there is no harm if the imām instructs the followers to do so.⁷⁸⁹ Anas ibn Mālik narrated: "The Prophet ﷺ would turn his face to us before he began the *ṣalāh* and he would say: 'Be close together and straighten your rows'".⁷⁹⁰ He also reported that the Prophet ﷺ would say: "Make your rows straight for the straightening of the rows is part of the completion of the *ṣalāh*".⁷⁹¹ Jābir ibn Samurah said: "The Prophet ﷺ came to us and said: 'Why don't you make the rows like the angels make their rows in the presence of their Lord?' We asked: 'O Messenger of Allāh ﷺ, how do the angels make their rows in the presence of their Lord?' He replied: 'They complete the first row and stand closely together, side by side, in the row'".⁷⁹²

Abū Umāmah narrated: "The Prophet ﷺ said: 'Allāh and the angels send down blessings upon the first row'. The people inquired: 'O Messenger of Allāh ﷺ, and upon the second row?' The Prophet ﷺ again said: 'Allāh and the angels send down blessings upon the first row'. The

⁷⁸⁷ Abū Dāwūd, k. *al-ṣalāh*, b. *al-rajul yuṣallī waḥdahu khalfa al-ṣaff*.

⁷⁸⁸ Muḥammad, *al-Muwatta'*, ii. 52-53.

⁷⁸⁹ *al-Fatāwā al-hindiyyah*, i. 89.

⁷⁹⁰ al-Bukhārī, k. *al-adhān*, b. *iqbāl al-imām 'alā al-nās wa taswīyat al-ṣufūf*.

⁷⁹¹ Muslim, k. *al-ṣalāh*, b. *taswīyat al-ṣufūf wa iqāmatihā*.

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Abū Sa'īd al-Khudrī reported that the Prophet ﷺ noticed his Companions going to the back rows, and he said: "Come close and follow me and let those behind follow you. People will continue going to the back until Allāh will put them in the back".⁷⁹⁴

Joining the congregation

Whoever joins a congregation should say the opening *tabkīr* while standing and then move directly to the point in the *ṣalāh* that the congregation are engaged in: for instance, if the congregation is prostrating, he should do the opening *tabkīr* and then join with them in the *sajdah*. However, a person is not considered as having done the *rak'ah* unless he joins the imām in the *rukū'*. The *rak'ah* will be completed even if one manages to bow and put one's hands on one's knees as the imām is finishing his *rukū'*. Abū Hurayrah reported that the Messenger of Allāh ﷺ said: "If you come to the *ṣalāh* and we are in *sajdah*, then do *sajdah* with us but do not count it (as a *rak'ah*). And whoever catches the *rukū'*, catches the *ṣalāh*".⁷⁹⁵

What the imām should do after the ṣalāh

It is recommended for the imām after finishing the *ṣalāh* to leave his place, or to change his position at least and not remain seated for longer than is needed to make those supplications mentioned in the Sunnah. When leaving his place, he may go to his right or left.⁷⁹⁶

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⁷⁹⁵ Abū Dāwūd, k. al-ṣalāh, b. fī al-rajul yudrik al-imām sājidan kayfa yaṣna'u.

⁷⁹⁶ See: al-Kāsānī, *Badā'ī al-ṣanā'ī*, i. 679-80.

⁷⁹⁷ Abū Dāwūd, k. al-ṣalāh, b. al-imām yaṣarifū ba'da al-taslim.

⁷⁹⁸ Abū Dāwūd, k. al-ṣalāh, b. kayfa al-inṣirāf min al-ṣalāh.

ʿA'ishah said: "After the Prophet ﷺ made the *taslīm*, he would only sit for the amount of time it takes to say *اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ* 'O Allāh, You are the Peace, and from You is the Peace. Blessed are You, O Owner of Majesty and Honour'.⁷⁹⁹

Umm Salamah said: "Whenever the Messenger of Allāh ﷺ finished his *ṣalāh*s with the *taslīm*, the women would get up and he would stay in his place for a while before getting up. I think, and Allāh knows best, that he did this to allow the women to leave before the men".⁸⁰⁰

ʿAbdullāh ibn ʿAmr said that it is not liked for the imām to pray any *ṣalāh* in the same place where he has prayed *farḍ*. Something similar is narrated from ʿAlī ibn Abī Ṭālib, ʿAbdullāh ibn ʿUmar, Sa'īd ibn al-Musayyab, Ḥasan al-Baṣrī, Ibrāhīm al-Nakha'ī and Ibn Abī Laylā.⁸⁰¹

As for the followers, it is narrated from Imām Muḥammad, that it is recommended for them as well to break the rows and disperse.⁸⁰² Abū Hurayrah reported the Prophet ﷺ as saying: "Could you not, after finishing the *ṣalāh*, move forward or back?"⁸⁰³

Appointing another to lead the rest of the ṣalāh

If the imām loses his *wuḍū'* during *ṣalāh*, he should give up his place to someone among the followers who will lead the remainder of the *ṣalāh*. When indicating someone to take his place, he must not speak but only indicate by gesture. He should then leave the place of prayer and renew his *wuḍū'*.⁸⁰⁴ ʿAmr ibn Maymūn said: "I was standing and there was no one between me and ʿUmar the morning he was killed, except ʿAbdullāh ibn ʿAbbās. He had barely pronounced the *tabkīr* when he was stabbed and said: 'The dog has killed me or bitten me'. ʿUmar bade ʿAbd al-Raḥmān ibn ʿAwf lead the *ṣalāh* and he led them in a short *ṣalāh*".⁸⁰⁵

⁷⁹⁹ Muslim, k. al-masājīd wa mawāḍi' al-ṣalāh, b. istiḥbāb al-dhikr ba'da al-ṣalāh wa bayān ṣifatih.

⁸⁰⁰ al-Bukhārī, k. al-adhān, b. mukth al-imām fī musallāh ba'da al-salām.

⁸⁰¹ Ibn Abī Shaybah, *al-Muṣannaḥ*, ii. 24.

⁸⁰² al-Kāsānī, *Badā'ī al-ṣanā'ī*, i. 681.

⁸⁰³ Ibn Mājah, k. iqāmat al-ṣalāh wa al-sunnah fihā, b. mā jā'a fī ṣalāt al-nāfilah haythu tuṣallā al-maktūbah.

⁸⁰⁴ al-Fatāwā al-hindiyyah, i. 95.

⁸⁰⁵ al-Bukhārī, k. ṣaḍā'il aṣḥāb al-nabī ṣallallāhu 'alayhi wa sallam, b. qīṣṣat al-bay'ah.

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⁷⁹⁴ Muslim, k. al-ṣalāh, b. taswīyat al-ṣufūf wa iqāmatihā.

⁷⁹⁵ Abū Dāwūd, k. al-ṣalāh, b. fī al-raḥul yudrik al-imām sājidān kayfa yaṣna'u.

⁷⁹⁶ See: al-Kāṣanī, *Badā'ī al-ṣanā'ī*, i. 679-80.

⁷⁹⁷ Abū Dāwūd, k. al-ṣalāh, b. al-imām yanṣarifu ba'da al-taslīm.

⁷⁹⁸ Abū Dāwūd, k. al-ṣalāh, b. kayfa al-inṣirāf min al-ṣalāh.

ʿĀ'ishah said: "After the Prophet ﷺ made the *taslīm*, he would only sit for the amount of time it takes to say *اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ* 'O Allāh, You are the Peace, and from You is the Peace. Blessed are You, O Owner of Majesty and Honour'.⁷⁹⁹

Umm Salamah said: "Whenever the Messenger of Allāh ﷺ finished his *ṣalāh*s with the *taslīm*, the women would get up and he would stay in his place for a while before getting up. I think, and Allāh knows best, that he did this to allow the women to leave before the men".⁸⁰⁰

ʿAbdullāh ibn ʿAmr said that it is not liked for the imām to pray any *ṣalāh* in the same place where he has prayed *farḍ*. Something similar is narrated from ʿAlī ibn Abī Ṭālib, ʿAbdullāh ibn ʿUmar, Sa'īd ibn al-Musayyab, Ḥasan al-Baṣrī, Ibrāhīm al-Nakha'ī and Ibn Abī Laylā.⁸⁰¹

As for the followers, it is narrated from Imām Muḥammad, that it is recommended for them as well to break the rows and disperse.⁸⁰² Abū Hurayrah reported the Prophet ﷺ as saying: "Could you not, after finishing the *ṣalāh*, move forward or back?"⁸⁰³

Appointing another to lead the rest of the ṣalāh

If the imām loses his *wuḍū'* during *ṣalāh*, he should give up his place to someone among the followers who will lead the remainder of the *ṣalāh*. When indicating someone to take his place, he must not speak but only indicate by gesture. He should then leave the place of prayer and renew his *wuḍū'*.⁸⁰⁴ ʿAmr ibn Maymūn said: "I was standing and there was no one between me and ʿUmar the morning he was killed, except ʿAbdullāh ibn ʿAbbās. He had barely pronounced the *takbīr* when he was stabbed and said: 'The dog has killed me or bitten me'. ʿUmar bade ʿAbd al-Raḥmān ibn ʿAwf lead the *ṣalāh* and he led them in a short *ṣalāh*".⁸⁰⁵

⁷⁹⁹ Muslim, k. al-masājīd wa mawāqī' al-ṣalāh, b. istiḥbāb al-dhikr ba'da al-ṣalāh wa bayān ṣifatih.

⁸⁰⁰ al-Bukhārī, k. al-adhān, b. mukth al-imām fī musallāh ba'da al-salām.

⁸⁰¹ Ibn Abī Shaybah, al-Muṣannaḥ, ii. 24.

⁸⁰² al-Kāṣanī, *Badā'ī al-ṣanā'ī*, i. 681.

⁸⁰³ Ibn Mājah, k. iqāmat al-ṣalāh wa al-sunnah fīhā, b. mā jā'a fī ṣalāt al-nāfilah haythu tuṣallā al-maktūbah.

⁸⁰⁴ al-Fatāwā al-hindiyyah, i. 95.

⁸⁰⁵ al-Bukhārī, k. faḍā'il aṣḥāb al-nabī ṣallallāhu 'alayhi wa sallam, b. qīṣṣat al-bay'ah.

CHAPTER 7: ACTIONS THAT INVALIDATE OR ARE DISLIKED IN ṢALĀH

1. ACTIONS THAT INVALIDATE THE ṢALĀH

Leaving out a *shart* or *rukṇ*

IF ANY OF THE CONDITIONS (*shart*) for the correctness of the *ṣalāh* or any pillars (*rukṇ*) of the *ṣalāh* are missed, then the *ṣalāh* is invalid, and it becomes *fard* to repeat it. As quoted earlier, the Prophet ﷺ told a Bedouin who had not done his *ṣalāh* correctly: "Return and pray for you have not prayed".

Speaking

Speaking during the *ṣalāh* about something that is not part of the *ṣalāh*, whether done intentionally or unintentionally, invalidates it. Zayd ibn Arqam related: "We used to talk while we were in *ṣalāh* and a person would speak to the person next to him until the verse, '*And stand before Allāh in devout obedience*', was revealed and we were then commanded to observe silence during the *ṣalāh*".⁸⁰⁶ 'Abdullāh ibn Mas'ūd reported: "We used to greet the Messenger of Allāh ﷺ while he was in *ṣalāh* and he would respond to our greeting. When we returned from Abyssinia, we greeted him during *ṣalāh* but he did not respond to our salutation. We said to him: 'O Messenger of Allāh ﷺ, we used to greet you while you were in *ṣalāh* and you used to respond to us'. He then said: '*Ṣalāh* requires one's complete attention'."⁸⁰⁷ Imām Muḥammad said: "We adhere to this; it is

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not appropriate for the one in *ṣalāh* to answer *salām*; if he does then his *ṣalāh* is nullified; no one should be greeted when he is in *ṣalāh*. This is the opinion of Abū Ḥanīfah".⁸⁰⁸

Crying, moaning or groaning does not invalidate nor is it disliked in *ṣalāh* if it is due to a fear of Allāh. In sūrah Maryam (V:58) Allāh says: "When the revelations of the Most Gracious were recited to them, they fell down prostrating and weeping". 'Abdullāh ibn al-Shikhhīr related: "I saw the Messenger of Allāh ﷺ praying and his chest was 'buzzing', like the buzzing of a cooking pot, due to crying".⁸⁰⁹ 'Alī reported: "I saw that not one of us, at the Battle of Badr, was standing except the Messenger of Allāh ﷺ who was praying under a tree and crying until the dawn".⁸¹⁰

The one in *ṣalāh* who is greeted or spoken to may reply by making some motion. 'Abdullāh ibn 'Umar narrated that Ṣuhayb said: "I passed by the Messenger of Allāh ﷺ while he was offering *ṣalāh*. I greeted him and he acknowledged by only gesturing".⁸¹¹ 'Abdullāh ibn 'Umar said: "I asked Ṣuhayb: 'How did the Messenger of Allāh ﷺ respond to the people when they greeted him while he was praying?' He said: 'He would signal to them with his hand'".⁸¹²

If the imām forgets during the *ṣalāh*, it is permissible for a follower to remind him of it. 'Abdullāh ibn 'Umar reported: "The Messenger of Allāh ﷺ prayed and had some confusion in his recitation. When he finished, he said to 'Umar: 'Were you present with us during the *ṣalāh*?' He replied: 'Yes'. So, the Prophet ﷺ said to him: 'What prevented you from reminding me?'".⁸¹³

It is allowed for men to say *subḥānallāh* and for women to clap if there is some need to do so. Sahl ibn Sa'd al-Sā'dī related that the Prophet ﷺ said: "If something happens to someone during the *ṣalāh*, he should say *subḥānallāh*. Clapping is for the women and saying *subḥānallāh* is for the men".⁸¹⁴

⁸⁰⁸ Muḥammad, *al-Muwatta'*, i. 531.

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⁸¹⁰ Ibn Ḥibbān, *al-Shaḥīḥ* 2257.

⁸¹¹ Abū Dāwūd, *k. al-ṣalāh*, *b. radd al-salām fī al-ṣalāh*.

⁸¹² al-Nasā'ī, *k. al-saww*, *b. radd al-salām bi al-ishārah fī al-ṣalāh*.

⁸¹³ Abū Dāwūd, *k. al-ṣalāh*, *b. al-fath 'alā al-imām fī al-ṣalāh*.

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Eating or drinking

If one eats or drinks during *ṣalāh* intentionally or unintentionally, then the *ṣalāh* must be repeated. If one swallows some food stuck in the teeth, the amount of a chickpea or more, this too invalidates the *ṣalāh*; if it is less, then the *ṣalāh* is not invalid.

Excessive moving

If one makes some movement such that, if seen from a distance, one would be sure that the person was not engaged in *ṣalāh*, this is considered a major violation, and it invalidates the *ṣalāh*. Anything less than this is considered a minor action, and it does not invalidate the *ṣalāh*.

During *ṣalāh*, if creatures such as a snake, scorpion or other harmful animal approach one, killing them is allowed, provided this requires only a small action.⁸¹⁵ Abū Hurayrah reported that the Prophet ﷺ said: "Kill the snake and the scorpion during the *ṣalāh*".⁸¹⁶

Similarly, taking a few steps for some necessity is allowed, provided such movement is in the direction of the *qiblah*.⁸¹⁷ 'Ā'ishah said: "The Messenger of Allāh ﷺ was offering *ṣalāh* in the house and the door was closed. I came and knocked on the door and he walked over to open it for me and then returned to his place of *ṣalāh*. The door was in the direction of the *qiblah*".⁸¹⁸

Carrying or holding a child during the *ṣalāh* is also allowed. Abū Qatādah reported: "The Prophet ﷺ was offering *ṣalāh* and he was carrying Umāmah the daughter of Zaynab, the daughter of Allāh's Apostle ﷺ, and she was the daughter of al-'Āṣ ibn Rabī' ibn 'Abd Shams. When he prostrated, he put her down and when he stood, he carried her (on his shoulder)".⁸¹⁹

Laughing during the ṣalāh

Laughing during the *ṣalāh* invalidates it. Jābir said: "If one laughs in the *ṣalāh* he will repeat the *ṣalāh*, and he will not repeat the *wuḍū'*".⁸²⁰

⁸¹⁵ *al-Fatāwā al-hindiyyah*, i.103.

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⁸¹⁷ *al-Fatāwā al-hindiyyah*, i. 102-3.

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Hishām ibn 'Urwah said: "My brother laughed during the *ṣalāh*, then my father commanded him to repeat the *ṣalāh*; and he did not command him to repeat the *wuḍū'*".⁸²¹ Ibn Sīrīn said: "When we were children, if we laughed during the *ṣalāh*, they would command us to repeat the *ṣalāh*".⁸²² If the laughing is such that others can hear it, it invalidates *wuḍū'* as well as the *ṣalāh*. This ruling is based on the ḥadīth mentioned in the section on *ṭahārah* about the blind person falling down, and the Prophet ﷺ asking those who laughed in their *ṣalāh* to repeat the *wuḍū'* as well as the *ṣalāh*.

2. ACTIONS THAT ARE DISLIKED DURING THE ṢALĀH

There are certain actions that, though they do not make the *ṣalāh* invalid, are nonetheless disliked. Intentionally missing any Sunnah of the *ṣalāh* is one such action.

When one's mind is occupied

Anything that distracts a person in *ṣalāh* is disliked. 'Ā'ishah reported that the Prophet ﷺ said: "If dinner is served and the *ṣalāh* is ready, start with the dinner (first)".⁸²³ Nāfi' reported: "Food would be served for 'Abdullāh ibn 'Umar while the *iqāmah* was being called, but he would not come to the *ṣalāh* until he had finished his meal although he could hear the reciting of the imām".⁸²⁴

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Allāh ﷺ said: "When one of you gets up at night for *ṣalāh* and his tongue falters in reciting the Qur'ān and he is not certain about what he is reciting, he should sleep".⁸²⁷

Looking aside or away

Looking at something which distracts one's attention is similarly disliked. 'Ā'ishah reported: "The Messenger of Allāh ﷺ prayed in a cloak which had some designs on it. He said: 'These designs have distracted me. Take this cloak to Abū Jahm and bring me a plain cloak'".⁸²⁸ Anas said: "'Ā'ishah had a curtain to cover the doorway of her house. The Prophet ﷺ said to her: 'Remove your curtain for its pictures always distract me during my *ṣalāhs*'".⁸²⁹

Raising one's gaze to the sky or upwards is equally disliked. Abū Hurayrah reported that the Messenger of Allāh ﷺ said: "Those who raise their gaze to the sky during the *ṣalāh* should stop doing so or their sight may be taken away".⁸³⁰ Ibrāhīm al-Nakha'ī did not like one to gaze beyond the place of *sajdah* during *ṣalāh*.⁸³¹

Turning to look at something without any genuine need is also disliked. 'Ā'ishah said: "I asked the Messenger of Allāh ﷺ about turning in *ṣalāh* and he said: 'This is the portion that Satan steals from the slave's *ṣalāh*'".⁸³² Abū al-Dardā' narrated from the Prophet ﷺ: "O people, be careful about turning for there is no *ṣalāh* for the one who turns. If you are overcome by it in the voluntary *ṣalāhs*, then you should not be so overcome in the obligatory *ṣalāhs*".⁸³³

Closing one's eyes during the *ṣalāh* is not liked. Ibn 'Abbās reported that the Messenger of Allāh ﷺ said: "When one of you stands up in the

⁸²⁷ Ibid.

⁸²⁸ Muslim, *k. al-masājīd wa mawāḍī' al-ṣalāh*, b. *karāhat al-ṣalāh fī thawb lahu a'lām*.

⁸²⁹ al-Bukhārī, *k. al-ṣalāh*, b. *in ṣallā fī thawb muṣallab aw taṣāwīr hal tafsudu ṣalāhuhu wa mā yunhā 'an dhālik*.

⁸³⁰ al-Bukhārī, *k. al-adhān*, b. *raf' al-baṣar ilā al-samā' fī al-ṣalāh*; Muslim, *k. al-ṣalāh*, b. *al-nahy 'an raf' al-baṣar ilā al-samā' fī al-ṣalāh*.

⁸³¹ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 64..

⁸³² al-Bukhārī, *k. al-adhān*, b. *al-iltifāt fī al-ṣalāh*.

⁸³³ Aḥmad, *al-Musnad* 27537.

ṣalāh he should not close his eyes".⁸³⁴ Layth narrated that Mujāhid did not like eyes to be closed during *ṣalāh*.⁸³⁵

Turning to the side out of need is not disliked. 'Abdullāh ibn 'Abbās related: "The Messenger of Allāh ﷺ would turn to his right and left; he would not turn his head to see behind him".⁸³⁶ Sahl ibn al-Ḥanzaliyyah narrated: "Once the Prophet ﷺ prayed and he looked toward a valley that he had sent some horsemen to guard".⁸³⁷ Anas ibn Sīrīn said: "I saw Anas ibn Mālik lift his eyes to something while he was praying".⁸³⁸

Fidgeting with one's clothing or body

Fidgeting with one's clothing or one's body, unless there is some need to do so, is also disliked. Abū Dharr reported that the Prophet ﷺ said: "When one of you stands for the *ṣalāh*, mercy is facing him. Therefore, he should not touch pebbles".⁸³⁹ Umm Salamah reported: "There was a boy called Yasar who would blow air out during the *ṣalāh*. The Messenger of Allāh ﷺ said to him: 'May Allāh fill your face with dust'".⁸⁴⁰

Placing one's hands on one's hips is also disliked. Muḥammad ibn Sīrīn narrated from Abū Hurayrah saying: "The Messenger of Allāh ﷺ prohibited putting one's hands on one's hips during the *ṣalāh*".⁸⁴¹

Not to gather one's garments around oneself in prayer and, instead, to leave them to hang loose or fall to the ground, is disapproved of. Abū Hurayrah said: "The Messenger of Allāh ﷺ prohibited *al-sadl* (letting one's clothes dangle) in the *ṣalāh*; and he prohibited a man from covering his mouth".⁸⁴² Abū Ḥanīfah narrated from 'Alī ibn al-Aqmar that the Prophet ﷺ passed by a man who had let his clothing dangle in the *ṣalāh* and the Prophet ﷺ folded his clothing back over him. Imām Muḥammad said after this ḥadīth: "We adhere to it; letting the clothing

⁸³⁴ al-Ṭabarānī, *al-Mu'jam al-kabīr*, xi. 29.

⁸³⁵ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 64..

⁸³⁶ Aḥmad, *al-Musnad* 2485.

⁸³⁷ Abū Dāwūd, *k. al-ṣalāh*, b. *al-rukḥṣah fī dhālik*.

⁸³⁸ Aḥmad, *al-Musnad* 4083.

⁸³⁹ Abū Dāwūd, *k. al-ṣalāh*, b. *fī mash' al-ḥaṣā fī al-ṣalāh*.

⁸⁴⁰ Aḥmad, *al-Musnad* 26614.

⁸⁴¹ Muslim, *k. al-masājīd wa mawāḍī' al-ṣalāh*, b. *karāhat al-ikhtisār fī al-ṣalāh*; Abū Dāwūd, *k. al-ṣalāh*, b. *al-rajul yuṣallī mukhtaṣiran*.

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dangle or any such action is disliked in the *ṣalāh*, because doing so is similar to the practice of the People of the Book. This is the opinion of Abū Ḥanīfah".⁸⁴³

Designating a place

To designate a place for oneself in the *maṣjid* is equally disapproved of. Even the imām's place is not reserved: he should sit with the rest of the people if he has arrived before the *ṣalāh*. 'Abd al-Raḥmān ibn Shibl said: "The Prophet ﷺ prohibited pecking like a crow, sitting like a beast, and a man picking a special place in the *maṣjid* to pray like a camel has its own place to sit".⁸⁴⁴

THE SUTRAH

A *sutrah* is a barrier or partition that is placed in front of the *ṣalāh*. It is recommended for the one who is praying outside to place a *sutrah* in front of himself; this is in order to prevent others from passing in front of him and also to avoid his sight and focus from drifting beyond the prayer space. Sahl ibn Abī Ḥathmah reported that the Prophet ﷺ said: "When one of you prays, he should pray toward his *sutrah* and he should be close to it".⁸⁴⁵

'Abdullāh ibn 'Umar related that when the Prophet ﷺ went out to pray the *ṣalāh* of 'Id, he used to order that a *ḥarbah* (a short spear) be planted in front of him as a *sutrah* for his prayer, and then he used to pray facing it with the people behind him and used to do the same while on a journey. After the Prophet ﷺ, this practice was adopted by the Muslim rulers who followed his traditions.⁸⁴⁶ Ibrāhīm al-Nakha'ī said that if they prayed in an open space, they preferred to place a *sutrah*.⁸⁴⁷

There is no harm in not placing a *sutrah* in front of oneself if one does not fear that someone may pass in front.⁸⁴⁸ Al-Faḍl ibn 'Abbās reported: "The Prophet ﷺ prayed in an open area and there was nothing in front

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⁸⁴⁴ Aḥmad, *al-Musnad* 15571-73.

⁸⁴⁵ Abū Dāwūd, *k. al-ṣalāh*, b. *al-dunuww min al-sutrah*.

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The requirement of a sutrah

The height of the *sutrah* should be the length of an arm, and its width at least that of a finger.⁸⁵² Sabrah ibn Ma'bad reported that the Messenger of Allāh ﷺ said: "When one of you prays, he should make a barrier for his *ṣalāh*, even if it is an arrow".⁸⁵³ Ṭalḥah said: "We used to pray and the animals would pass in front of us. We mentioned this to the Prophet ﷺ and he said: 'If anything the size of a saddle is in front of you, nothing that passes beyond it will harm you'".⁸⁵⁴ The size of a saddle has been interpreted by Nāfi', 'Aṭā' and Sufyān al-Thawrī as the length of an arm.⁸⁵⁵

One should be close to the *sutrah* as mentioned in the ḥadīth of Sahl ibn Abī Ḥathmah where the Prophet ﷺ said: "When one of you prays, he should pray toward his *sutrah* and he should be close to it".⁸⁵⁶

If the people are praying in congregation, then the *sutrah* of the imām is sufficient for everyone praying behind him.⁸⁵⁷ Abū Juḥayfah reported that the Messenger of Allāh ﷺ led the prayers of *Zuḥr* and 'Aṣr in Baṭḥā', and stuck a spear in the ground in front of him.⁸⁵⁸ 'Abdullāh ibn 'Abbās said: "Once I came riding a donkey when I had just attained the age of puberty. Allāh's Messenger was offering the *ṣalāh* at Minā with no wall in front of him and I passed in front of part of the row. There I dismounted and let my donkey loose to graze and entered the row and

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⁸⁵¹ Ibid.

⁸⁵² Ibn 'Ābidīn, *al-Durr al-mukhtār*, iv. 125-126.

⁸⁵³ Aḥmad, Abū Ya'lā and al-Ṭabarānī as cited in *Majma' al-zawā'id*, k. *al-ṣalāh*, b. *sutrat al-muṣallī*.

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⁸⁵⁵ 'Abd al-Razzāq, *al-Muṣannaf*, ii. 9.

⁸⁵⁶ Abū Dāwūd, *k. al-ṣalāh*, b. *al-dunuww min al-sutrah*.

⁸⁵⁷ al-Marghinānī, *al-Hidāyah*, i. 68.

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The prohibition against passing

To cross between the one who is praying and his *sutrah* is a forbidden act. Busr ibn Sa'īd said that Zayd ibn Khālid sent him to Abū Juhaym to ask him what he had heard from the Prophet ﷺ concerning passing in front of someone who is praying. He said that the Messenger of Allāh ﷺ said: "If the person who passes in front of another person in prayer knew the magnitude of his sin he would prefer to wait for forty (days, months or years) rather than to pass in front of him". Abū al-Naḍr (one of the narrators) said: "I do not remember exactly whether he said forty days, months or years".⁸⁶¹ Zayd ibn Khālid related that the Messenger of Allāh ﷺ said: "If the one who passes in front of the one who is praying knew what was upon him (of sin), it would be better for him to stand (and wait) for forty autumns (years) than to pass in front of him".⁸⁶²

If one passes in front of someone who does not have a *sutrah*, or he has a *sutrah*, and one is passing between him and the *sutrah*, then it is allowed for that person to stop you with a gesture or by saying *subhānallāh*.⁸⁶³ Abū Sa'īd al-Khudrī said: "I heard the Prophet ﷺ say: 'If any of you prays and someone tries to pass in front of you, then turn him away. If he refuses, then fight him for he is a devil'".⁸⁶⁴

The *ṣalāh*, however, is not invalidated by anything passing in front of the person praying. Abū Sa'īd al-Khudrī said: "The *ṣalāh* is not invalidated by anything passing in front".⁸⁶⁵

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⁸⁶⁰ 'Abd al-Razzāq, *al-Muṣannaf*, ii. 18.

⁸⁶¹ al-Bukhārī, *k. al-ṣalāh*, *b. ithm al-mārr bayna yaday al-muṣallī*.

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CHAPTER 8: THE WITR AND NAFL ṢALĀHS

WITR ṢALĀHS

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The number of rak'ahs

The *Witr* is three *rak'ahs* together, without them being interrupted by saying the *salām* after two *rak'ahs*. 'Alī ibn Abī Ṭālib has narrated that the Prophet ﷺ used to pray three *rak'ahs* of *Witr*.⁸⁷¹ 'Ā'ishah in her description of the Prophet's ﷺ night *ṣalāh* said: "He would pray four *rak'ahs* and do not ask about their beauty and length, then he would pray four *rak'ahs* and do not ask about their beauty and length, then he would pray three *rak'ahs*".⁸⁷² In another ḥadīth, 'Ā'ishah said that he would pray *Witr* in three *rak'ahs* and would not say *salām* except at the end.

Imām Muḥammad narrated from 'Umar ibn al-Khaṭṭāb saying: "I would not like to leave doing a *Witr* of three *rak'ahs* even if I were to get

⁸⁶⁶ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 93.

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⁸⁶⁹ Ibid.

⁸⁷⁰ 'Abd al-Razzāq, *al-Muṣannaf*, iii. 8.

⁸⁷¹ al-Tirmidhī, *k. al-witr*, *b. mā jā'a fī al-witr bi thalāth*.

⁸⁷² al-Hākim, *al-Mustadrak*, i. 304.

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The *Witr* is three *rak'ahs* together, without them being interrupted by saying the *salām* after two *rak'ahs*. 'Alī ibn Abī Ṭālib has narrated that the Prophet ﷺ used to pray three *rak'ahs* of *Witr*.⁸⁷¹ 'Ā'ishah in her description of the Prophet's ﷺ night *ṣalāh* said: "He would pray four *rak'ahs* and do not ask about their beauty and length, then he would pray four *rak'ahs* and do not ask about their beauty and length, then he would pray three *rak'ahs*".⁸⁷² In another *ḥadīth*, 'Ā'ishah said that he would pray *Witr* in three *rak'ahs* and would not say *salām* except at the end.

Imām Muḥammad narrated from 'Umar ibn al-Khaṭṭāb saying: "I would not like to leave doing a *Witr* of three *rak'ahs* even if I were to get

⁸⁶⁶ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 93.

⁸⁶⁷ Abū Dāwūd, k. *al-ṣalāh*, b. *fī man lam yūtir*.

⁸⁶⁸ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 93.

⁸⁶⁹ Ibid.

⁸⁷⁰ 'Abd al-Razzāq, *al-Muṣannaf*, iii. 8.

⁸⁷¹ al-Tirmidhī, k. *al-witr*, b. *mā jā'a fī al-witr bi thalāth*.

⁸⁷² al-Hākim, *al-Mustadrak*, i. 304.

red camels", i.e. the most valued camels. Imām Muḥammad also said: "This is what we adhere to: *Witr* is three *rak'ahs*, not separated by *salām*, and this is the opinion of Abū Ḥanīfah".⁸⁷³

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⁸⁷⁵ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 90-92.

⁸⁷⁶ al-Kāṣānī, *Badā'ī' al-ṣanā'ī'*, ii. 226.

⁸⁷⁷ Aḥmad, and al-Ṭabarānī as cited in *Majma' al-zawā'id*, k. *al-ṣalāh*, b. *mā jā'a fī al-witr*.

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⁸⁸² al-Tirmidhī, *k. al-witr*, b. *mā jā'a fī al-witr min awal al-layl wa ākhirihi*.

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the Messenger of Allāh ﷺ say: "There are not two *Witr Ṣalāhs* in one night."⁸⁸⁶

Recitation in the Witr

The reading of the Qur'ān is *farḍ* in every *rak'ah* of the *Witr*, it is *wājib* to recite the *Fātiḥah* in every *rak'ah* and then to add another sūrah. 'A'ishah narrated: "The Prophet ﷺ would recite *al-A'lā* in the first *rak'ah*, *al-Kāfirūn* in the second and the last three sūrahs in the third *rak'ah*."⁸⁸⁷ Ibn 'Abbās narrated that the Messenger of Allāh ﷺ read *al-A'lā*, *al-Kāfirūn* and *qul huwa Allāhu aḥad* in the *rak'ahs* of *Witr*.⁸⁸⁸ Imām Muḥammad said: "Whatever one reads after *al-Fātiḥah* is fine. It has come to our knowledge that the Messenger of Allāh ﷺ read in the first *rak'ah* of *Witr*, *al-A'lā*, in the second *rak'ah* *al-Kāfirūn* and in the third *rak'ah*, *qul huwa Allāhu aḥad*."⁸⁸⁹ Imām Muḥammad said: "If you read this it is good, and whatever you read in the *Witr* with the *Fātiḥah* is also good, as long as you read three or more verses with the *Fātiḥah*. This is the opinion of Abū Ḥanīfah."⁸⁹⁰

Qunūt

One recites the *Qunūt* in the third *rak'ah* before the final *rukū'*. After the completion of the *Fātiḥah* and any other sūrahs one says the *takbīr*, raises one's hands and then recites the *Qunūt*. It is not, however, recited in any other *ṣalāh*. Ubayy ibn Ka'b narrated that the Prophet ﷺ recited the *Qunūt* before the *rukū'*.⁸⁹¹ 'Abdullāh ibn Mas'ūd used to recite the *Qunūt* before *rukū'*. Imām Muḥammad said: "We adhere to it, and this is the opinion of Abū Ḥanīfah."⁸⁹² Ibrāhīm al-Nakha'ī said: "*Qunūt* before *rukū'* is *wājib* in the *Witr* during the month of Ramaḍān and other months. When you want to say the *Qunūt* also say the *takbīr*, and when you want to do *rukū'* say the *takbīr* again". Imām Muḥammad said:

⁸⁸⁶ al-Nasā'ī, *k. qiyām al-layl wa taṭawwu' al-nahār*, *b. nahy al-nabī ṣallallāhu 'alayhi wa sallam 'an al-witrāyn fī laylah*.

⁸⁸⁷ Abū Dāwūd, *k. al-ṣalāh*, *b. mā yuqra'u fī al-witr*.

⁸⁸⁸ al-Tirmidhī, *k. al-witr*, *b. mā jā'a fī mā yuqra'u bihi fī al-witr*.

⁸⁸⁹ al-Kāṣanī, *Badā'ī al-ṣanā'ī*, ii. 229.

⁸⁹⁰ Abū Ḥanīfah, *K. al-āthār* 34.

⁸⁹¹ Abū Dāwūd, *k. al-ṣalāh*, *b. al-qunūt fī al-witr*.

⁸⁹² Abū Ḥanīfah, *K. al-āthār* 55.

"We adhere to it, and one raises one's hands in the *takbīr* before the *Qunūt* just as one raises one's hands at the start of the *ṣalāh*, then one puts them down and reads the *Qunūt*; and this is the opinion of Abū Ḥanīfah."⁸⁹³ Al-Aswad narrated that 'Abdullāh ibn Mas'ūd used to raise his hands for the *Qunūt* of *Witr*.⁸⁹⁴ The *Qunūt* in *Witr Ṣalāh* is *wājib*. Ibrāhīm al-Nakha'ī said: "There is no *Witr* without the *Qunūt*."⁸⁹⁵

Imām al-Tirmidhī said: "'Abdullāh ibn Mas'ūd recited the *Qunūt* in *Witr* throughout the year before the *rukū'*; this is the opinion of some scholars and is also followed by Sufyān al-Thawrī, Ibn al-Mubārak, Ishāq and the people of Kufah."⁸⁹⁶ Recitation of the *Qunūt* before the *rukū'* is also the opinion of 'Abdullāh ibn 'Umar, al-Aswad, and Sa'id ibn Jubayr and others.⁸⁹⁷

Abū 'Abd al-Raḥmān said: "The *Qunūt* taught to us by 'Abdullāh ibn Mas'ūd reads:

اللَّهُمَّ إِنَّا نَسْعِيْكَ وَنَسْغْفِرُكَ وَنُؤْمِنُ بِكَ وَنُشِيْ عَلَيْكَ الْحَيْرَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ
اللَّهُمَّ إِنَّاكَ تَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَخْفِدُ وَتَرْجُو رَحْمَتَكَ وَتَخْشَى عَذَابَكَ إِنَّ
عَذَابَكَ الْجِدَّ بِالْكَفَّارِ مُلْحِقٌ

"O Allāh we seek help from You. We seek Your forgiveness. We believe in You. We laud Your name. We do not turn from You in disbelief. We renounce and turn away from whoever disobeys You and breaks Your commandments. O Allāh we worship You. To You we pray and to You we kneel. To You we hasten to work for You and to serve You. We beg for Your mercy and fear Your punishment. Indeed Your severe punishment will overtake and strike the unbelievers."⁸⁹⁸

There is some minor variation in wordings of the *Qunūt* narrated by Ubayy ibn Ka'b, 'Alī ibn Abī Ṭālib, al-Ḥasan al-Baṣrī, Ṭāwūs and Ibrāhīm al-Nakha'ī.⁸⁹⁹

⁸⁹³ Ibid.

⁸⁹⁴ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 101.

⁸⁹⁵ Ibid., ii. 102.

⁸⁹⁶ al-Tirmidhī, *k. al-witr*, *b. mā jā'a fī al-qunūt fī al-witr*.

⁸⁹⁷ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 97-98.

⁸⁹⁸ Ibid., ii. 96.

⁸⁹⁹ 'Abd al-Razzāq, *al-Muṣannaf*, iii. 112-23.

After the Witr

After finishing the *Witr*, it is recommended that one say aloud: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ, 'Glory be to the King, the Holy,' three times, adding رَبِّ الْمَلَائِكَةِ وَالرُّوحِ 'Lord of the angels and the Spirit' after the third. Ubayy ibn Ka'b said: "The Prophet ﷺ would recite *al-A'lā* and *al-Kāfirūn* in the *Witr Ṣalāh*. When he made the *taslīm*, he would say: 'Glory be to the King, the Holy,' three times, prolonging the third repetition and saying it aloud."⁹⁰⁰ 'Alī would say at the end of his *Witr*:

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِمَعَاذِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

"O Allāh, I seek refuge in Your pleasure from Your anger. And I seek refuge from Your punishment in Your granting well-being. And I seek refuge in You from You. I cannot count Your praise: You are as You have praised Yourself."⁹⁰¹

Making up a missed Witr

It is *Wajib* to make up (*qaḍā'*) for a missed *Witr Ṣalāh*. Abū Hurayrah reported that the Prophet ﷺ said: "If the morning approaches, and you have yet to pray *Witr*, you should pray the *Witr Ṣalāh*."⁹⁰² Abū Sa'īd al-Khudrī narrated that the Prophet ﷺ said: "If one of you misses the *Witr ṣalāh* because of sleeping or forgets it, he should pray it when he remembers it."⁹⁰³

Imām Mālik narrated that 'Ubādah ibn al-Ṣāmit used to lead the *ṣalāh*. One day he came for *Fajr Ṣalāh*, and the *mu'adhdhin* had started the *iqāmah*. 'Ubādah ibn Ṣāmit asked him to stop. He prayed *Witr*, then led the *ṣalāh*. Imām Muḥammad said after narrating this ḥadīth from Mālik: "It is better in our view to pray *Witr* before *Fajr*, and one should not delay it until *Fajr* arises. If *Fajr* arises before one has prayed *Witr*,

then one should pray *Witr*, and one should not do this intentionally. This is the opinion of Abū Ḥanīfah."⁹⁰⁴

Qunūt al-nāzilāh

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It is normally disliked to read the *Qunūt* in any prayer other than *Witr*. Ibrāhīm al-Nakha'ī said: "Abdullāh ibn Mas'ūd and his students never recited the *Qunūt* in *Fajr* for the whole of their lives."⁹⁰⁸ Abū Mālik al-Ashja'ī said: "My father prayed behind the Prophet ﷺ when he was sixteen years old, and he prayed behind Abū Bakr, 'Umar, and 'Uthmān. I asked him, 'Did they make the *Qunūt*?' He said: 'No, son, it is something that has been innovated'."⁹⁰⁹

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⁹⁰⁶ Ibid., iii. 172.

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⁹⁰⁸ Abū Ḥanīfah, *K. al-āthār* 55.

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⁹⁰² al-Hākim, *al-Mustadrak*, i. 443.

⁹⁰³ Abū Dāwūd, k. al-witr, b. al-du'ā' ba'da al-witr; al-Tirmidhī, k. al-witr, b. mā jā'a fī al-rajul yanāmu 'an al-witr.

After the Witr

After finishing the *Witr*, it is recommended that one say aloud: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ, 'Glory be to the King, the Holy,' three times, adding رَبِّ الْمَلَائِكَةِ وَالرُّوحِ 'Lord of the angels and the Spirit' after the third. Ubayy ibn Ka'b said: "The Prophet ﷺ would recite *al-A'lā* and *al-Kāfirūn* in the *Witr Ṣalāh*. When he made the *taslīm*, he would say: 'Glory be to the King, the Holy,' three times, prolonging the third repetition and saying it aloud."⁹⁰⁰ Ali would say at the end of his *Witr*:

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِمَعَاذِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءَ عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

"O Allāh, I seek refuge in Your pleasure from Your anger. And I seek refuge from Your punishment in Your granting well-being. And I seek refuge in You from You. I cannot count Your praise: You are as You have praised Yourself."⁹⁰¹

Making up a missed Witr

It is *Wajib* to make up (*qaḍā'*) for a missed *Witr Ṣalāh*. Abū Hurayrah reported that the Prophet ﷺ said: "If the morning approaches, and you have yet to pray *Witr*, you should pray the *Witr Ṣalāh*."⁹⁰² Abū Sa'īd al-Khudrī narrated that the Prophet ﷺ said: "If one of you misses the *Witr ṣalāh* because of sleeping or forgets it, he should pray it when he remembers it."⁹⁰³

Imām Mālik narrated that 'Ubādah ibn al-Ṣāmit used to lead the *ṣalāh*. One day he came for *Fajr Ṣalāh*, and the *mu'adhdhin* had started the *iqāmah*. 'Ubādah ibn Ṣāmit asked him to stop. He prayed *Witr*, then led the *ṣalāh*. Imām Muḥammad said after narrating this ḥadīth from Mālik: "It is better in our view to pray *Witr* before *Fajr*, and one should not delay it until *Fajr* arises. If *Fajr* arises before one has prayed *Witr*,

⁹⁰⁰ al-Nasā'ī, k. *qiyām al-layl wa taṭawwū' al-nahār*, b. *al-tasbīḥ ba'da al-farāgh min al-witr*.

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Prophet ﷺ made the *Qunūt* after the *rukū'* for a month [i.e. for that particular occasion] only'. Then Anas explained that this *Qunūt* was the *Qunūt* during times of calamities".⁹¹¹

The supplication that is usually recited during *Qunūt al-nāzilah* is a narration by al-Ḥasan ibn 'Alī:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ
وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ
بَارِكْ رَبَّنَا وَتَعَالَيْتَ وَصَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ

"O Allāh, guide me among those whom You have guided. Grant me well-being among those whom You have granted well-being. Take me into Your guardianship among those whom You have taken into Your guardianship. Bless me in what You have given me. Protect me from the evil that You have decreed, for You decree and nothing is decreed for You. And there is no humiliation for the one whom You take as a ward, and no honour for the one who You take as an enemy. Blessed and Exalted are You, our Lord. May Allāh bestow mercy upon the Prophet ﷺ Muḥammad".⁹¹²

NAWĀFIL ṢALĀHS

Nawāfil is the plural of *nāfilah* (*nafl* and *taṭawwū'* are also used for the same meaning); it means supererogatory *ṣalāhs*, which are to raise one's position, to forgive one's sins, and to make up for any deficiencies in the performance of *farḍ ṣalāhs*. 'Ubādah ibn al-Ṣāmit reported that he heard the Messenger of Allāh ﷺ saying: "No one does a *sajdah* for Allāh, but Allāh writes for him a good deed, forgives one sin, and raises him a degree, so do plenty of *sajdahs* (meaning *nafl ṣalāhs*)".⁹¹³

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Abū Hurayrah reported that the Prophet ﷺ said: "The first thing that the people will be called to account out of their actions on the Day of Resurrection will be the *ṣalāhs*. Our Lord will say to the angels although He knows better: 'Look into the *ṣalāh* of My slave and see whether he has observed it perfectly or was negligent in it'. So if he observed it perfectly it will be recorded to his credit, but if he has been negligent in it in any way, Allāh will say: 'See if My slave has any supererogatory *ṣalāhs*'. Then if he has any supererogatory *ṣalāhs*, Allāh will say: 'Make up the deficiency in My slave's obligatory *ṣalāh* with his supererogatory *ṣalāhs*'. Thereafter, all his actions will be examined in like manner".⁹¹⁴

Abū Umāmah narrated that the Prophet ﷺ said: "Allāh does not listen to anything from His slave as He does to the two *rak'ahs* of *ṣalāh* that he offers. Mercy descends over the slave's head as long as he remains in *ṣalāh*".⁹¹⁵

Al-Mughīrah ibn Shu'bah said: "The Prophet ﷺ would stand and pray until his feet swole. When he was asked about this, he said: 'Should I not be a thankful slave?'.⁹¹⁶

When nafl becomes wājib

As one starts *nafl ṣalāh*, it becomes *wājib* (compulsory) to complete it. If one invalidates *nafl*, then it is compulsory to make it up later. Allāh says: "And do not invalidate your deeds".⁹¹⁷ This verse makes it compulsory to save deeds from being invalidated; which only can happen by completing them. If one invalidates them, then one is invalidating an act of worship which must be performed; so one has to make them up.

By starting a *nafl* prayer, only two *rak'ahs* become compulsory, even if one intended four *rak'ahs*.⁹¹⁸ If one intended to do four *rak'ahs* but invalidates the last two, then one only needs to make up the remaining two.

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Rak'ahs of nafl

As for the *nafl ṣalāhs* during the day, one can do two *rak'ahs* with one final *salām* or, if one wishes, four *rak'ahs* with one final *salām*; to do more than four *rak'ahs* in one *salām* is not liked. There is no narration from the Prophet ﷺ or from any Companion, that they did more than four *rak'ahs* with one *salām* during the day.⁹¹⁹ Furthermore, 'Abdullāh ibn 'Umar used to pray four *rak'ahs* during the day.⁹²⁰ Ibn 'Awn said: "I asked Nāfi' about the *nafl ṣalāh* during the day; he said: 'As for myself I pray four *rak'ahs*.'" ⁹²¹ Ibrāhīm al-Nakha'ī said: "The *nafl ṣalāhs* of the day are four *rak'ahs*."⁹²²

As for the *nafl* of the night, it has been narrated from the Prophet ﷺ and many Companions that they said night *ṣalāhs* constitute two *rak'ahs*.⁹²³ According to Imām Abū Ḥanīfah it is permitted to pray eight *rak'ahs* with one final *salām*.⁹²⁴ Abū Ḥanīfah said: "If you want you can pray a night *ṣalāh* with two *rak'ahs*, or four, or six, or eight or more with one opening *takbīr*, though the best is four *rak'ahs*."⁹²⁵ However, Imām Muḥammad said: "The night *ṣalāh* in our view is two *rak'ahs*". Abū Yūsuf also supports the view that one should not do more than two *rak'ahs* at night before making the final *salām*. Therefore, to do the *nafl* of the night in units of two *rak'ahs* is best since this is agreed upon by all.

Differences between nafl and farḍ ṣalāhs

It is allowed to do *nafl ṣalāhs* while sitting even though one has the ability to stand. It is also acceptable to do part of such *ṣalāhs* sitting and part of them standing even if all of this is in one *rak'ah*, i.e. one sits for part of the first *rak'ah* and then stands for the rest of it or vice versa.⁹²⁶ Umm Salamah said: "By the One Who took the soul of the Prophet

⁹¹⁹ Ibn Abī Shaybah, *al-Muṣannaḥ*, ii. 18-19.

⁹²⁰ Ibid., ii. 75.

⁹²¹ Ibid.

⁹²² Ibid.

⁹²³ Ibid., ii. 74-75.

⁹²⁴ al-Marghinānī, *al-Hidāyah*, i. 72.

⁹²⁵ Muḥammad, *al-Muwatta'*, i. 519-520.

⁹²⁶ This is permitted according to Abū Ḥanīfah while Abū Yūsuf and Muḥammad held that it is only permitted with an excuse.

ﷺ, the Prophet ﷺ did not die until most of his *ṣalāhs* were done while sitting."⁹²⁷ 'Alqamah asked 'Ā'ishah: "How did the Prophet ﷺ perform two *rak'ahs* while sitting?" She replied: "He would recite while sitting and then when he wished to make *rukū'*, he would stand and bow."⁹²⁸ In another narration, 'Ā'ishah said: "I never saw the Messenger of Allāh ﷺ ever sitting while reciting during the night *ṣalāh* until he became old, then he would sit until about thirty or forty verses were left of his recital and then he would stand, finish the recitation and do *rukū'*."⁹²⁹

Whoever is outside of a town may do *nafl ṣalāh* on his mount or any vehicle he is travelling in, facing the direction he finds himself in, and fulfilling the movements of the *ṣalāh* by gesture.⁹³⁰

Recitation of the Qur'ān is *farḍ* (obligatory) in all *rak'ahs* of *nafl*; it is *wājib* to recite *al-Fātiḥah* and another *sūrah* in every *rak'ah* of *nafl ṣalāh*.⁹³¹

Congregation is not Sunnah in *nafl ṣalāh* except in *tarāwīḥ*, and it is better for *nafl ṣalāh* to be performed at home rather than *masjids*. 'Abdullāh ibn Sa'd narrated that the Messenger of Allāh ﷺ said: "Don't you see how close my house is to the *masjid*; it is more beloved for me to pray in my house than the *masjid*, except for the *farḍ ṣalāh*."⁹³² Zayd ibn Thābit records that the Messenger of Allāh ﷺ said: "A person's *ṣalāh* in his home is better than his *ṣalāh* in my *masjid*, except for the *farḍ ṣalāh*."⁹³³ Jābir narrated that the Messenger of Allāh ﷺ said: "If one of you offers his *ṣalāhs* in the *masjid* then he should also make a portion of his *ṣalāhs* in his home, as Allāh has made his *ṣalāhs* in his home a means of betterment for him."⁹³⁴ A'mash narrated that he never saw Ibrāhīm

⁹²⁷ al-Nasā'ī, k. *qiyām al-layl*, b. *ṣalāt al-qā'id fī al-nāfilah*; Ibn Mājah, k. *iqāmat al-ṣalāh wa al-sunnah fīhā*, b. *fī ṣalāt al-nāfilah qā'idan*.

⁹²⁸ Muslim, k. *ṣalāt al-musāfirīn wa qaṣriḥā*, b. *jawāz al-nāfilah qā'imān wa qā'idan*.

⁹²⁹ al-Bukhārī, k. *tafsīr al-ṣalāh*, b. *idhā ṣallā qā'idan thumma ṣallā*; Muslim, k. *ṣalāt al-musāfirīn*, b. *jawāz al-nāfilah*.

⁹³⁰ See: al-Kāsānī, *Badā'ī al-ṣanā'ī*, ii. 297.

⁹³¹ Ibid.

⁹³² al-Bukhārī, k. *al-adhān*, b. *ṣalāt al-layl*; Muslim, k. *ṣalāt al-musāfirīn*, b. *istihbāb ṣalāt al-nāfilah fī baytihi*; Ibn Mājah, k. *iqāmat al-ṣalāh wa al-sunnah fīhā*, b. *mā jā'a fī al-taṭawwu' fī al-bayt*.

⁹³³ Abū Dāwūd, k. *al-ṣalāh*, b. *ṣalāt al-rajul al-taṭawwu' fī baytihi*.

⁹³⁴ Muslim, k. *ṣalāt al-musāfirīn*, b. *istihbāb ṣalāt al-nāfilah fī baytihi*.

Rak'ahs of nafl

As for the *nafl ṣalāhs* during the day, one can do two *rak'ahs* with one final *salām* or, if one wishes, four *rak'ahs* with one final *salām*; to do more than four *rak'ahs* in one *salām* is not liked. There is no narration from the Prophet ﷺ or from any Companion, that they did more than four *rak'ahs* with one *salām* during the day.⁹¹⁹ Furthermore, 'Abdullāh ibn 'Umar used to pray four *rak'ahs* during the day.⁹²⁰ Ibn 'Awn said: "I asked Nāfi' about the *nafl ṣalāh* during the day; he said: 'As for myself I pray four *rak'ahs*.'" ⁹²¹ Ibrāhīm al-Nakha'ī said: "The *nafl ṣalāhs* of the day are four *rak'ahs*."⁹²²

As for the *nafl* of the night, it has been narrated from the Prophet ﷺ and many Companions that they said night *ṣalāhs* constitute two *rak'ahs*.⁹²³ According to Imām Abū Ḥanīfah it is permitted to pray eight *rak'ahs* with one final *salām*.⁹²⁴ Abū Ḥanīfah said: "If you want you can pray a night *ṣalāh* with two *rak'ahs*, or four, or six, or eight or more with one opening *takbīr*, though the best is four *rak'ahs*."⁹²⁵ However, Imām Muḥammad said: "The night *ṣalāh* in our view is two *rak'ahs*". Abū Yūsuf also supports the view that one should not do more than two *rak'ahs* at night before making the final *salām*. Therefore, to do the *nafl* of the night in units of two *rak'ahs* is best since this is agreed upon by all.

Differences between nafl and farḍ ṣalāhs

It is allowed to do *nafl ṣalāhs* while sitting even though one has the ability to stand. It is also acceptable to do part of such *ṣalāhs* sitting and part of them standing even if all of this is in one *rak'ah*, i.e. one sits for part of the first *rak'ah* and then stands for the rest of it or vice versa.⁹²⁶ Umm Salamah said: "By the One Who took the soul of the Prophet

⁹¹⁹ Ibn Abī Shaybah, *al-Muṣannaḥ*, ii. 18-19.

⁹²⁰ Ibid., ii. 75.

⁹²¹ Ibid.

⁹²² Ibid.

⁹²³ Ibid., ii. 74-75.

⁹²⁴ al-Marghinānī, *al-Hidāyah*, i. 72.

⁹²⁵ Muḥammad, *al-Muwatta'*, i. 519-520.

⁹²⁶ This is permitted according to Abū Ḥanīfah while Abū Yūsuf and Muḥammad held that it is only permitted with an excuse.

ﷺ, the Prophet ﷺ did not die until most of his *ṣalāhs* were done while sitting."⁹²⁷ 'Alqamah asked 'Ā'ishah: "How did the Prophet ﷺ perform two *rak'ahs* while sitting?" She replied: "He would recite while sitting and then when he wished to make *rukū'*, he would stand and bow."⁹²⁸ In another narration, 'Ā'ishah said: "I never saw the Messenger of Allāh ﷺ ever sitting while reciting during the night *ṣalāh* until he became old, then he would sit until about thirty or forty verses were left of his recital and then he would stand, finish the recitation and do *rukū'*."⁹²⁹

Whoever is outside of a town may do *nafl ṣalāh* on his mount or any vehicle he is travelling in, facing the direction he finds himself in, and fulfilling the movements of the *ṣalāh* by gesture.⁹³⁰

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⁹²⁹ al-Bukhārī, k. *tafsīr al-ṣalāh*, b. *idhā ṣallā qā'idan thumma ṣallā*; Muslim, k. *ṣalāt al-musāfirīn*, b. *jawāz al-nāfilah*.

⁹³⁰ See: al-Kāsānī, *Badā'ī' al-ṣanā'ī'*, ii. 297.

⁹³¹ Ibid.

⁹³² al-Bukhārī, k. *al-adhān*, b. *ṣalāt al-layl*; Muslim, k. *ṣalāt al-musāfirīn*, b. *istiḥbāb ṣalāt al-nāfilah fī baytihi*; Ibn Mājah, k. *iqāmat al-ṣalāh wa al-sunnah fihā*, b. *mā jā'a fī al-taṭawwu' fī al-bayt*.

⁹³³ Abū Dāwūd, k. *al-ṣalāh*, b. *ṣalāt al-rajul al-taṭawwu' fī baytihi*.

⁹³⁴ Muslim, k. *ṣalāt al-musāfirīn*, b. *istiḥbāb ṣalāt al-nāfilah fī baytihi*.

al-Nakha'ī praying any *nafl* (meaning any *ṣalāh* other than *fard*) in the *masjid*.⁹³⁵

Types of *nawāfil*

There are two types of *nawāfil*: general and specific *ṣalāhs*. The specific *nafl ṣalāhs* are referred to as *al-sunan al-rātibah*, or the Sunnah *ṣalāhs*, that have a specific order, number, and so on.

The Sunnah before *Fajr* is two *rak'ahs*, four before *Zuhr* and two *rak'ahs* after it, two *rak'ahs* after *Maghrib*, and two after *Ishā'*. Ibn 'Umar said: "I preserved from the Prophet ﷺ ten *rak'ahs* (of Sunnah *ṣalāhs*): two before *Zuhr* and two after it, two after *Maghrib* in his house, two after *Ishā'* in his house and two *rak'ahs* before *Fajr*".⁹³⁶ Although in this ḥadīth from Ibn 'Umar the Sunnah before *Zuhr* is mentioned as two *rak'ahs*, Ḥanafīs prefer four *rak'ahs* because of the ḥadīth from 'Ā'ishah and others given below. Taking four *rak'ahs* before *Zuhr* into account these Sunnah *ṣalāhs* add up to twelve *rak'ahs*. Umm Ḥabībah said: "I heard the Prophet ﷺ saying: 'Whoever prays twelve *rak'ahs* in a day and night as *nafl*, a house will be built for him in Paradise".⁹³⁷

The Sunnah of *Fajr*

'Ā'ishah related that the Prophet ﷺ said about the two *rak'ahs* before *Fajr*: "They are dearer to me than the whole world".⁹³⁸ Abū Hurayrah reported that the Prophet ﷺ said: "Do not leave the two *rak'ahs* of *Fajr*, even if you are being attacked by cavalry".⁹³⁹ 'Ā'ishah said: "I have never seen him (the Prophet ﷺ) more in haste to do a good deed than he was to do the two *rak'ahs* before the *Fajr* (*ṣalāh*)".⁹⁴⁰

'Ā'ishah also narrated: "The Prophet ﷺ would pray the two *rak'ahs* before the dawn *ṣalāh* in my house so quickly that I wondered if he had recited the *Fātiḥah* in them or not".⁹⁴¹ She further reported that

⁹³⁵ Ibn Abī Shaybah, *al-Muṣannaḥ*, ii. 52.

⁹³⁶ al-Bukhārī, k. *al-tahajjud*, b. *al-rak'atayn qabl al-zuhr*.

⁹³⁷ Muslim, k. *ṣalāt al-musāfirīn wa qaṣriḥā*, b. *faḍl al-sunan al-rātibah qabla al-farā'id wa ba'dahunna wa bayān 'adadihin*.

⁹³⁸ Muslim, k. *ṣalāt al-musāfirīn wa qaṣriḥā*, b. *istiḥbāb rak'atay sunnat al-fajr*.

⁹³⁹ Abū Dāwūd, k. *al-ṣalāh*, b. *fī takhṣīḥihā*.

⁹⁴⁰ Muslim, k. *ṣalāt al-musāfirīn wa qaṣriḥā*, b. *istiḥbāb rak'atay sunnat al-fajr*.

⁹⁴¹ al-Bukhārī, k. *al-tahajjud*, b. *mā yuqra'u fī rak'atay al-fajr*.

the Prophet ﷺ after reading *al-Fātiḥah* would recite قُلْ يَا أَيُّهَا الْكَافِرُونَ, 'Say: O disbelievers', and قُلْ هُوَ اللَّهُ أَحَدٌ, 'Say: He is Allāh, the One', silently in the two *rak'ahs* before *Fajr Ṣalāh*.⁹⁴²

The Sunnah of *Zuhr*

There are four Sunnah *rak'ahs* before *Zuhr*. 'Ā'ishah said: "The Prophet ﷺ never left praying four *rak'ahs* before *Zuhr* and two *rak'ahs* before *Fajr* under any circumstances".⁹⁴³ She also narrated that the Prophet ﷺ prayed four *rak'ahs* in his house before *Zuhr* and then went to the *masjid*.⁹⁴⁴ 'Ā'ishah further reported that if the Prophet ﷺ missed the four *rak'ahs* before *Zuhr*, he would pray them afterwards.⁹⁴⁵ In another ḥadīth it is stated that if the Prophet ﷺ missed the four *rak'ahs* before *Zuhr*, he would pray them following the two *rak'ahs* after *Zuhr*.⁹⁴⁶ Amr ibn Maymūn narrated that the Companions of the Prophet ﷺ never missed four *rak'ahs* before *Zuhr* and two *rak'ahs* before *Fajr* under any circumstances.⁹⁴⁷ 'Abīdah al-Salmānī said: "The Companions of the Messenger of Allāh ﷺ never agreed on anything as they agreed on preserving four *rak'ahs* before *Zuhr*".⁹⁴⁸ 'Abdullāh ibn Mas'ūd said: "Four *rak'ahs* before the *Zuhr* are with one *salām*".⁹⁴⁹

The Sunnah *ṣalāh* after *Zuhr* are two *rak'ahs* as has come down from Ibn 'Umar's ḥadīth. Umm Salamah said: "The Prophet ﷺ prayed *Zuhr* and then he received some wealth and he sat to distribute it (and continued to do so) until the *mu'adhdhin* made the *adhān* for 'Aṣr. He prayed 'Aṣr and came to me, as it was my day, and he prayed two quick *rak'ahs*. I said: 'What are those two *rak'ahs*, O Messenger of Allāh ﷺ? Have you been ordered to perform them?' He said: 'No, they are the two *rak'ahs* that I perform after *Zuhr* but I was busy distributing this wealth until the

⁹⁴² Abū Dāwūd, k. *al-ṣalāh*, b. *fī takhṣīḥihā*.

⁹⁴³ al-Bukhārī, k. *al-tahajjud*, b. *al-rak'atayn qabla al-zuhr*.

⁹⁴⁴ Abū Dāwūd, k. *al-ṣalāh*, k. *al-taṭawwū'*.

⁹⁴⁵ al-Tirmidhī, k. *al-ṣalāh*, b. *minhu ākhar*.

⁹⁴⁶ Ibn Mājah, k. *iqāmat al-ṣalāh wa al-sunnah fihā*, b. *man fātathu al-arba' qabla al-zuhr*.

⁹⁴⁷ Ibn Abī Shaybah, *al-Muṣannaḥ*, ii. 16.

⁹⁴⁸ al-Kāsānī, *Badā'ī al-ṣanā'ī*, ii. 265.

⁹⁴⁹ Ibn Abī Shaybah, *al-Muṣannaḥ*, ii. 16.

adhān was made for 'Aṣr and I did not like to miss them'.⁹⁵⁰ 'Alī ibn Abī Ṭālib narrated that the Prophet ﷺ used to pray four *rak'ahs* before *Zuhr*, and two *rak'ahs* after *Zuhr*.⁹⁵¹

The Sunnah of Maghrib

After *Maghrib* it is Sunnah to pray two *rak'ahs*. It is narrated by Ibn 'Umar that the Prophet ﷺ would not miss them. It is preferable to recite after *al-Fātiḥah* قُلْ يَا أَيُّهَا الْكَافِرُونَ 'Say: O Unbelievers', and قُلْ هُوَ اللَّهُ أَحَدٌ 'Say: He is Allāh, the One'. Ibn Mas'ūd said: "I cannot count how many times I heard the Messenger of Allāh ﷺ recite, in the two *rak'ahs* after *Maghrib* and in the two *rak'ahs* before *Fajr* 'Say: O disbelievers', and 'Say: He is Allāh, the One'."⁹⁵²

There is no Sunnah *ṣalāh* before *Maghrib*. Ṭāwūs narrated: "Abdullāh ibn 'Umar was asked about the two *rak'ahs* before *Maghrib*. He answered: 'I have not seen anyone in the time of the Prophet ﷺ praying them'.⁹⁵³ Hammād ibn Abī Sulaymān said: "I asked Ibrāhīm about the *ṣalāh* before *Maghrib*, he forbade me from this and said: 'The Prophet ﷺ, Abū Bakr and 'Umar did not pray it.' Imām Muḥammad said: "We adhere to it. When the sun sets then there is no *ṣalāh* on *janāzah* or any other *ṣalāh* before the *ṣalāh* of *Maghrib*. And it is the opinion of Abū Ḥanīfah".⁹⁵⁴

The Sunnah of 'Ishā'

The Sunnah after 'Ishā' is two *rak'ahs* as is confirmed by the reports mentioned earlier. No Sunnah *ṣalāh* has been narrated from the Prophet ﷺ before 'Ishā'. However, there is no harm in praying *taḥiyyat al-masjid* or *nafl* before 'Ishā'. 'Alā' al-Dīn al-Samarqandī quoted from *Zāhir al-Riwāyah* that there is no *nafl* before 'Ishā', and if someone does, there is no harm. Al-Samarqandī prefers this, referring to the above mentioned

⁹⁵⁰ al-Bukhārī, k. *mawāqīt al-ṣalāh*, b. *mā yuṣallā ba'da al-'aṣr min al-fawā'it wa naḥwihā*, Ibn Mājah, k. *iqāmat al-ṣalāh wa al-sunnah fihā*, b. *fī man fātathu al-rak'atān ba'da al-zuhr*.

⁹⁵¹ al-Tirmidhī, k. *al-ṣalāh*, b. *mā jā'a fī al-arba'ah qabla al-zuhr*.

⁹⁵² al-Tirmidhī, k. *al-ṣalāh*, b. *mā jā'a fī al-rak'atayn ba'da al-maghrib wa al-qirā'ah fihimā*.

⁹⁵³ Abū Dāwūd, k. *al-ṣalāh*, b. *al-ṣalāh qabla al-maghrib*.

⁹⁵⁴ Abū Ḥanīfah, K. *al-āthār* 39.

ḥadīth from Umm Ḥabībah which mentions two *rak'ahs* after the 'Ishā' and nothing before it.⁹⁵⁵

Sunnah before 'Aṣr

Four *rak'ahs* before 'Aṣr are Sunnah *ghayr al-mu'akkadah* (Sunnahs that are not stressed). Ibn 'Umar reported that the Prophet ﷺ said: "May Allāh have mercy on a person who prays four *rak'ahs* before 'Aṣr *ṣalāh*'."⁹⁵⁶ 'Alī reported that the Prophet ﷺ prayed four *rak'ahs* before 'Aṣr while separating them with salutations to the angels close to Allāh, to the prophets, and to those who followed them, the believers and Muslims. Imām al-Tirmidhī said after recording this ḥadīth: "Ishāq ibn Ibrāhīm prefers not to separate the four *rak'ahs* before 'Aṣr, and he brings this ḥadīth as evidence, and said that the meaning of 'separating them with salutations' is recitation of the *tashahhud*'."⁹⁵⁷

Night Ṣalāhs

Night *ṣalāhs* or *qiyām al-layl* or *tahajjud* is Sunnah. The virtues of this *ṣalāh* and its importance is mentioned in many verses of the Qur'ān. Abū Umāmah related that the Prophet ﷺ said: "Observe the night *ṣalāh*, it was the practice of the righteous before you and it brings you closer to your Lord and it is penance for evil deeds and erases one's sins".⁹⁵⁸

When one wakes up for the night prayer, one should wipe one's face, use a tooth stick, and look to the sky and make the supplication which has been reported from the Prophet ﷺ:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ لِذَنْبِي وَأَسْأَلُكَ رَحْمَتَكَ اللَّهُمَّ زِدْنِي عِلْمًا وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

"There is no god but You, Glory be to You, and praise and thanks are due to You, I seek forgiveness from You for my sins, and I ask for Your

⁹⁵⁵ al-Samarqandī, *Tuhfat al-fuqahā* '93.

⁹⁵⁶ Abū Dāwūd, k. *al-ṣalāh*, b. *al-ṣalāh qabla al-'aṣr*.

⁹⁵⁷ al-Tirmidhī, k. *al-ṣalāh*, b. *mā jā'a fī al-arba'ah qabla al-'aṣr*.

⁹⁵⁸ al-Tirmidhī, k. *al-da'awāt*, b. *fī du'ā' al-nabī ṣallallāhu 'alayhi wa sallam*.

adhān was made for 'Aṣr and I did not like to miss them'.⁹⁵⁰ 'Alī ibn Abī Ṭālib narrated that the Prophet ﷺ used to pray four *rak'ahs* before *Zuhr*, and two *rak'ahs* after *Zuhr*.⁹⁵¹

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There is no Sunnah *ṣalāh* before *Maghrib*. Ṭāwūs narrated: "Abdullāh ibn 'Umar was asked about the two *rak'ahs* before *Maghrib*. He answered: 'I have not seen anyone in the time of the Prophet ﷺ praying them'.⁹⁵³ Hammād ibn Abī Sulaymān said: "I asked Ibrāhīm about the *ṣalāh* before *Maghrib*, he forbade me from this and said: 'The Prophet ﷺ, Abū Bakr and 'Umar did not pray it.'" Imām Muḥammad said: "We adhere to it. When the sun sets then there is no *ṣalāh* on *janāzah* or any other *ṣalāh* before the *ṣalāh* of *Maghrib*. And it is the opinion of Abū Ḥanīfah".⁹⁵⁴

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⁹⁵¹ al-Tirmidhī, k. *al-ṣalāh*, b. *mā jā'a fī al-arba'ah qabla al-zuhr*.

⁹⁵² al-Tirmidhī, k. *al-ṣalāh*, b. *mā jā'a fī al-rak'atayn ba'da al-maghrib wa al-qirā'ah fihimā*.

⁹⁵³ Abū Dāwūd, k. *al-ṣalāh*, b. *al-ṣalāh qabla al-maghrib*.

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ḥadīth from Umm Ḥabībah which mentions two *rak'ahs* after the 'Ishā' and nothing before it.⁹⁵⁵

Sunnah before 'Aṣr

Four *rak'ahs* before 'Aṣr are Sunnah *ghayr al-mu'akkadah* (Sunnahs that are not stressed). Ibn 'Umar reported that the Prophet ﷺ said: "May Allāh have mercy on a person who prays four *rak'ahs* before 'Aṣr *ṣalāh*".⁹⁵⁶ 'Alī reported that the Prophet ﷺ prayed four *rak'ahs* before 'Aṣr while separating them with salutations to the angels close to Allāh, to the prophets, and to those who followed them, the believers and Muslims. Imām al-Tirmidhī said after recording this ḥadīth: "Ishāq ibn Ibrāhīm prefers not to separate the four *rak'ahs* before 'Aṣr, and he brings this ḥadīth as evidence, and said that the meaning of 'separating them with salutations' is recitation of the *tashahhud*".⁹⁵⁷

Night Ṣalāhs

Night *ṣalāhs* or *qiyām al-layl* or *tahajjud* is Sunnah. The virtues of this *ṣalāh* and its importance is mentioned in many verses of the Qur'ān. Abū Umāmah related that the Prophet ﷺ said: "Observe the night *ṣalāh*, it was the practice of the righteous before you and it brings you closer to your Lord and it is penance for evil deeds and erases one's sins".⁹⁵⁸

When one wakes up for the night prayer, one should wipe one's face, use a tooth stick, and look to the sky and make the supplication which has been reported from the Prophet ﷺ:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ لِذَنْبِي وَأَسْأَلُكَ رَحْمَتَكَ اللَّهُمَّ زِدْنِي عِلْمًا وَلَا تُرْغِ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

"There is no god but You, Glory be to You, and praise and thanks are due to You, I seek forgiveness from You for my sins, and I ask for Your

⁹⁵⁵ al-Samarqandī, *Tuhfat al-fuqahā* '93.

⁹⁵⁶ Abū Dāwūd, k. *al-ṣalāh*, b. *al-ṣalāh qabla al-'aṣr*.

⁹⁵⁷ al-Tirmidhī, k. *al-ṣalāh*, b. *mā jā'a fī al-arba'ah qabla al-'aṣr*.

⁹⁵⁸ al-Tirmidhī, k. *al-da'awāt*, b. *fī du'ā' al-nabī ṣallallāhu 'alayhi wa sallam*.

mercy. O Allāh, increase my knowledge and let my heart not swerve after You have guided me, and bestow mercy upon me from Yourself. Indeed You are the Bestower".⁹⁵⁹

Then, one should recite the last ten āyahs of Āli 'Imrān. Then one should say:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ
وَقَوْلُكَ حَقٌّ وَقَوْلُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ اللَّهُمَّ
لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفُ عَنِّي
مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمَقْدَمُ وَأَنْتَ الْمُوَخَّرُ
لَا إِلَهَ إِلَّا أَنْتَ وَلَا إِلَهَ غَيْرُكَ

"O Allāh, to You belong the praise and thanks. You are the Sustainer of the heavens and the earth and what is therein. And to You belong the praise and thanks. You are the Truth and Your promise is true. And the meeting with You is true, and Your word is true. Paradise is true, and the Fire is true. All the prophets are true, and Muḥammad is true. And the Hour is true. O Allāh, to You have I submitted. And in You have I believed. And on You have I relied. And to You have I turned. And by You I argue. And to You do I turn for judgement. Forgive me of my former and latter sins, and those done in secret and those done openly, and those which You know more than me. You are the One Who moves things forward and backward. There is no god besides You".⁹⁶⁰

Abū Hurayrah reported that the Prophet ﷺ said: "May Allāh bless the man who gets up during the night to pray and wakes up his wife and who, if she refuses to get up, sprinkles water on her face. And may Allāh bless the woman who gets up during the night to pray and wakes up her husband and who, if he refuses, sprinkles water on his face".⁹⁶¹ The Prophet ﷺ also said: "If a man wakes his wife during the night and he

⁹⁵⁹ Abū Dāwūd, k. al-adab, b. mā yaqūlu al-rajul idhā ta'arra min al-layl.

⁹⁶⁰ al-Bukhārī, k. al-tahajjud, b. al-tahajjud bi al-layl; Muslim, k. ṣalāt al-musāfirīn, b. al-du'ā' fī ṣalāt al-layl.

⁹⁶¹ Abū Dāwūd, k. al-ṣalāh, b. qiyām al-layl.

prays or they both pray two rak'ahs, they will be recorded among those men and women who constantly remember Allāh".⁹⁶²

The timing of tahajjud

Tahajjud can be performed any time after 'Ishā'; though it is preferred to pray it in the last part of the night. Abū Hurayrah reported that the Messenger of Allāh ﷺ said: "Our Lord descends to the lowest heaven during the last third of the night, inquiring: 'Who will call on Me so that I may respond to him? Who is asking something of Me so I may give it to him? Who is asking for My forgiveness so I may forgive him?'"⁹⁶³ 'Amr ibn 'Abasah reported that he heard the Prophet ﷺ say: "The closest that a slave comes to his Lord is during the middle of the latter portion of the night. If you can be among those who remember Allāh, the Exalted One, at that time, then do so".⁹⁶⁴

The number of rak'ahs

The minimum number of rak'ahs in tahajjud ṣalāh are two, and the maximum rak'ahs eight.⁹⁶⁵ 'Ā'ishah said: "The Messenger of Allāh ﷺ never prayed in the night more than eleven rak'ahs, during Ramaḍān or otherwise. He would pray four rak'ahs, and don't ask about how excellent they were or how lengthy they were. Then, he would pray four rak'ahs, and don't ask about how excellent they were or how lengthy they were. Then, he would pray three rak'ahs. I asked: 'O Messenger of Allāh ﷺ, do you sleep before praying Witr?' He replied: 'O 'Ā'ishah, my eyes sleep but my heart does not sleep'".⁹⁶⁶

Tarāwīh

Tarāwīh is Sunnah for both men and women during the month of Ramaḍān and is to be performed after the 'Ishā' Ṣalāh until dawn. Abū Hurayrah reported that the Prophet ﷺ said: "Whoever prays during the

⁹⁶² Ibid.

⁹⁶³ al-Bukhārī, k. al-tahajjud, b. al-du'ā' wa al-ṣalāh min ākhir al-layl.

⁹⁶⁴ al-Tirmidhī, k. al-da'awāt.

⁹⁶⁵ al-Fatāwā al-hindiyyah, i. 112.

⁹⁶⁶ al-Bukhārī, k. al-tahajjud, b. qiyām al-nabī ṣallallāhu 'alayhi wa sallam bi al-layl fī ramaḍān wa ghayrih.

nights of Ramaḍān (*tarāwīḥ*) with a firm belief and hoping for reward, all of his previous sins will be forgiven".⁹⁶⁷

‘A’ishah said: "The Prophet ﷺ offered *ṣalāh* in the *masjid* and many people prayed with him. The next day he did the same and more people prayed with him. Then the people gathered on the third night but the Prophet ﷺ did not come out to them. In the morning, he said to them: 'Surely I saw what you did, and nothing prevented me from coming out to you, save that I feared that (this *ṣalāh*) would be made obligatory upon you'. And this was during Ramaḍān".⁹⁶⁸

The number of rak'ahs

Tarāwīḥ consists of twenty *rak'ahs* with ten *salāms* and five *tarwīḥas* (resting). ‘Abdullāh ibn ‘Abbās narrated that the Prophet ﷺ prayed twenty *rak'ahs* during Ramaḍān.⁹⁶⁹ At the time of ‘Umar, ‘Uthmān and ‘Alī the people prayed twenty *rak'ahs*, and this is the opinion of the majority of jurists. Al-Tirmidhī said: "Most of the people of knowledge follow what was related from ‘Umar and ‘Alī and the other Companions, (i.e. that they prayed twenty *rak'ahs*). This is also the opinion of al-Thawrī, Ibn al-Mubārak and al-Shāfi‘ī. Imām Shāfi‘ī said: "I found the people of Makkah praying twenty *rak'ahs*".⁹⁷⁰ Abū al-Hasnā’ said: "‘Alī commanded a man to lead the *tarāwīḥ ṣalāh* in Ramaḍān and to pray twenty *rak'ahs*".⁹⁷¹ Yahyā ibn Sa‘īd said: "‘Umar ibn al-Khaṭṭāb commanded a man to lead the *tarāwīḥ* with twenty *rak'ahs*".⁹⁷² ‘Abd al-‘Azīz ibn Rufay‘ said: "Ubayy ibn Ka‘b prayed twenty *rak'ahs* with the people in Madīnah during the month of Ramaḍān and prayed three *rak'ahs* for *Witr*".⁹⁷³ Nāfi‘ ibn ‘Umar said: "Ibn Abī Mulaykah would pray

with us in Ramaḍān twenty *rak'ahs*".⁹⁷⁴ ‘Aṭā’ ibn Abī Rabāḥ said: "I have found people praying twenty-three *rak'ahs* including *Witr*".⁹⁷⁵

Praying in congregation

It is Sunnah to perform *tarāwīḥ* in congregation in the *masjid*.⁹⁷⁶ The Prophet ﷺ, as stated earlier, did so, but discontinued since he feared it would make it obligatory. ‘Umar was the one who gathered the Muslims for *tarāwīḥ ṣalāhs* behind one imām. ‘Abd al-Raḥmān ibn ‘Abd al-Qārī reported: "One night during Ramaḍān, I went with ‘Umar to the *masjid* and the people were praying in different groups. Some were praying by themselves and others were praying in small groups. ‘Umar said: 'I think it would be better if I gathered them under one imām'. Then he did so and appointed Ubayy ibn Ka‘b as the leader of the *ṣalāh*. I went out with him on another night and all the people were praying behind one imām and ‘Umar said: 'What a good new way this is'".⁹⁷⁷ *Tarāwīḥ* in congregation is also narrated from ‘Alī ibn Abī Ṭālib, ‘Abdullāh ibn Mas‘ūd, their students and many others".⁹⁷⁸

The recitation of the Qur’ān in tarāwīḥ

It is preferable to read the whole Qur’ān at least once in the *tarāwīḥ*.⁹⁷⁹ The imām should read what is easy for people, for example, one *juz’* and a quarter in a night. It is related from Sa‘īd ibn Jubayr that he recited twenty-five verses in each *rak'ah* and ‘Umar ibn ‘Abd al-‘Azīz asked people to read ten verses in each *rak'ah*.⁹⁸⁰

⁹⁶⁷ al-Bukhārī, *k. ṣalāt al-tarāwīḥ*, *b. faḍl man qāma ramaḍān*; Muslim, *k. ṣalāt al-musāfirīn wa qaṣriḥā*, *b. al-rāghibīn fī qiyām ramaḍān wa huwa al-tarāwīḥ*

⁹⁶⁸ al-Bukhārī, *k. al-tahajjud*, *b. taḥrīq al-nabī ṣallallāhu ‘alayhi wa sallam ‘alā ṣalāt al-layl*; Muslim, *k. ṣalāt al-musāfirīn wa qaṣriḥā*.

⁹⁶⁹ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 166.

⁹⁷⁰ al-Tirmidhī, *k. al-ṣawm*, *b. mā jā’a fī qiyām shahr ramaḍān*.

⁹⁷¹ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 165.

⁹⁷² Ibid.

⁹⁷³ Ibid.

⁹⁷⁴ Ibid.

⁹⁷⁵ Ibid.

⁹⁷⁶ al-Kāsānī, *Badā’i’ al-ṣanā’i’*, ii. 275.

⁹⁷⁷ al-Bukhārī, *k. ṣalāt al-tarāwīḥ*, *b. faḍl man qāma ramaḍān*; Ibn Abī Shaybah, *al-Muṣannaf*, ii. 167.

⁹⁷⁸ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 166-167.

⁹⁷⁹ *al-Fatāwā al-hindiyyah*, i. 117.

⁹⁸⁰ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 164-165.

CHAPTER 9: SPECIAL SAJDAS

THE SAJDAS FOR FORGETTING

THE *ṢALĀH* OF SOMEONE who misses any *rukʿ* (*farḍ* parts) of the *ṣalāh*, whether intentionally or forgetfully, is invalid; it cannot be repaired by *sajdah*, and they must repeat the *ṣalāh*. If someone misses any *wājib* of the *ṣalāh* intentionally, then they have committed a sin, and it is *wājib* for them to repeat the *ṣalāh*, and it cannot be repaired by *sajdah*. If someone misses a *wājib* forgetfully then it is *wājib* on them to do *sajdah* for forgetting, and the *ṣalāh* will be repaired by that *sajdah*.

When these sajdahs are compulsory

It is incumbent on a person to do *sajdah* if he makes an addition to his *ṣalāh* action, which although a normal part of the *ṣalāh* was not at the moment when he did it, or if he omits a *wājib* action, such as the recitation of the *Fātiḥah* or *Qunūt*, or the *tashahhud*, or if the imām recites aloud where he should recite silently or silently where he should recite aloud.

ʿAbdullāh ibn Masʿūd narrated: “The Prophet ﷺ prayed five *rakʿahs* and the people asked him: ‘Has there been an addition to the *ṣalāh*?’ He asked: ‘Why do you say that?’ They replied: ‘You prayed five *rakʿahs*.’ Then he made two *sajdah* after doing the *taslīm*.”⁹⁸¹

Abū Hurayrah narrated: “The Prophet ﷺ prayed either *Zuhr* or *ʿAsr Ṣalāh* with us and he prayed only two *rakʿahs* and made the *taslīm*. He got up and leaned against a piece of wood in the *masjid* as if he was angry. He put his right hand on his left and interlocked his fingers. Then, he placed his cheek on the back of his left hand. And some people left the *masjid* in a hurry. And they said: ‘Has the *ṣalāh* been shortened?’ Among the people were Abū Bakr and ʿUmar, and they did not dare to speak to him. Among the people, there was someone called Dhū al-Yadayn who said: ‘O Messenger of Allāh ﷺ have you forgotten or has the *ṣalāh* been shortened?’ He answered: ‘I have not forgotten and it has not been

⁹⁸¹ al-Bukhārī, *k. al-sahw*, *b. idhā ṣallā khamsan*.

shortened’. Then he asked: ‘Is it as Dhū al-Yadayn has said?’ The people answered: ‘Yes’. At that, he led the people in what he had missed and made the *taslīm*. After which he made the *takbīr* and prostrated the way he usually prostrated or perhaps even longer. Next, he raised his head and made the *takbīr*. Then, he made the *takbīr* (again) and prostrated, like one of his customary *sajdah* or perhaps even longer, and finally, he raised his head.”⁹⁸²

How to perform these sajdahs

The *sajdah* of forgetting should be done after the *salām* in the final sitting. ʿAbdullāh ibn Masʿūd reported that the Prophet ﷺ said: “If one of you has some doubts during his *ṣalāh* and he does not recall the number of *rakʿahs* he has prayed, three or four, then he should build upon what he was more certain of [the lesser amount] and then do two *sajdahs* after the *taslīm*.”⁹⁸³

Thawbān narrated that the Messenger of Allāh ﷺ said: “For every forgetting there are two *sajdahs* after the *salām*.”⁹⁸⁴

When the person on whom the *sajdahs* of forgetting are compulsory has finished *tashahhud* in the last sitting, he says one *salām* to his right, then says the *takbīr* and does two *sajdahs* like the *sajdah* of *ṣalāh* then, remaining seated, he recites the *tashahhud*, the prayer of blessing on the Prophet ﷺ and supplication for himself, and then says the two *salāms* to conclude the *ṣalāh*.⁹⁸⁵

Some important points

Should the imām forget, this necessitates that the person following him also prostrate but if the imām does not prostrate, then the person following does not. Ibrāhīm al-Nakhaʿī said: “If the imām forgets and does the *sajdahs* of forgetting then do *sajdah* with him; but if he does

⁹⁸² al-Bukhārī, *k. al-adhān*, *b. ḥal yaʾkhudhu al-imām idhā shakka bi qawl al-nās*; Muslim, *k. al-masājid wa mawāḍiʿ al-ṣalāh*, *b. al-sahw fī al-ṣalāh wa al-sujūd lahu*.

⁹⁸³ al-Nasāʾī, *k. al-sahw*, *b. at-taḥarrī*.

⁹⁸⁴ Abū Dāwūd, *k. al-ṣalāh*, *b. man nasiya an yatashahhada*; Ibn Mājah, *k. iqāmat al-ṣalāh*, *b. mā jāʾa fīman sajadahumā baʿda al-salām*.

⁹⁸⁵ See: *al-Fatāwā al-hindiyyah*, i. 125.

not do *sajdah*, then it is not obligatory upon you to do *sajdah*". Imām Muḥammad said: "We adhere to it, and this is the opinion of Abū Ḥanīfah".⁹⁸⁶

If the person following the imām neglects something, neither the imām nor the person is required to do the *sajdah*.

Whoever forgets the first sitting, then remembers straight away should return to the sitting position and do the *tashahhud*; but if he is almost at the standing position, he does not return but does the *sajdah* of forgetting.

Whoever neglects to do the final sitting and stands up for a fifth *rak'ah* must return to the sitting as long as he has not made a *sajdah* in the fifth and then make a *sajdah* of forgetting. If the fifth has been completed with a *sajdah*, he should add a sixth *rak'ah* to it to complete the *ṣalāh*. In this case, his *farḍ ṣalāh* is invalid and his *ṣalāh* is reduced to a *nafl ṣalāh*.

If one sat in the fourth *rak'ah* for the duration of the *tashahhud* and instead of doing the final *salām* got up for a fifth, as long as one has not prostrated for the fifth *rak'ah*, one should return to the sitting position and do the final *salām* followed by the *sajdah* of forgetting. However, if one seals the fifth with a *sajdah*, then one should add another *rak'ah* to it and do the *sajdah* of forgetting and so complete the *ṣalāh*. The additional two *rak'ahs* will be counted as *nafl*.

Whoever is in doubt as to his *ṣalāh* and does not know whether he has made three or four *rak'ahs* and it is the first time this has happened to him must recommence the *ṣalāh*. However, if this doubt frequently afflicts him, he should continue on the basis of what he thinks in all likelihood to be true, but if he has no thoughts on the matter, then he confirms on the basis of what he can be certain of. Imām Muḥammad narrated from Ibrāhīm al-Nakha'ī about someone who forgets and does not know whether he has prayed four *rak'ahs* or three. Ibrāhīm al-Nakha'ī said: "If it is his first forgetting, he should repeat the *ṣalāh*; if it happens to him quite often then he has to exert himself to know what he has prayed. If he feels strongly that he has completed the *ṣalāh*, then he concludes the *ṣalāh* and does the two *sajdahs* of forgetting. But if he strongly feels that he has prayed three *rak'ahs* then he must add to them one *rak'ah* (to make up the four *rak'ahs*) and do the *sajdahs* of

⁹⁸⁶ Abū Ḥanīfah, *K. al-āthār* 47.

forgetting". Imām Muḥammad said: "We adhere to it and this is the opinion of Abū Ḥanīfah".⁹⁸⁷

The *sajdah* for recitation

Abū Hurayrah narrated that the Prophet ﷺ said: "If a son of Ādam recites an *āyah* of *sajdah* and prostrates, Satan departs from him and cries: 'O woe, he was ordered to prostrate and he did, so for him is Paradise. I was ordered to prostrate and I disobeyed, so for me is Hell'".⁹⁸⁸

The *āyahs* of *sajdah*

The 14 *āyahs* in the Qur'ān at which one must prostrate are as follows:

1- إِنَّ الدِّينَ عِنْدَ رَبِّكَ لَا يَسْكُرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ

"Surely, those who are with your Lord are not too proud to do acts of worship to Him, but they glorify His praise and prostrate to Him".⁹⁸⁹

2- وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغَدُوِّ وَالْآصَالِ

"And unto Allāh falls in *sajdah* whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the morning and the evening hours".⁹⁹⁰

3- وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يَسْكُرُونَ

"And to Allāh prostrate whatever is in the heavens and whatever is in the earth of living creatures, and the angels and they are not proud".⁹⁹¹

4- قُلْ آمِنُوا أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا

"Say: Believe therein or believe not. Verily those who were given knowledge before it, when it is read to them, they fall down on their faces in *sajdah*".⁹⁹²

⁹⁸⁷ Ibid., 46.

⁹⁸⁸ Muslim, *k. īmān*, b. *bayān iṭlāq ism al-kufr 'alā man taraka al-ṣalāh*.

⁹⁸⁹ *al-A'raf* 206

⁹⁹⁰ *al-Ra'd* 15

⁹⁹¹ *al-Nahl* 49

⁹⁹² *al-Isrā'* 107

5- إِذَا تُلِّيَ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا

"When the revelations of the Most Gracious were recited to them, they fell down prostrating and weeping."⁹⁹³

6- أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

"Have you not seen that whoever is in the heavens and whoever is in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many of mankind prostrate themselves to Allāh? But there are many on whom the doom is justly due. He whom Allāh disgraces, there is none to give him honour. Verily Allāh does what He wills."⁹⁹⁴

7- وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ تُقُورًا

"And when it is said to them: 'Prostrate yourselves to the Most Gracious,' they say: 'And what is the Most Gracious? Shall we fall down in sajdah to whatever you command us?' And it increases in them only aversion."⁹⁹⁵

8- أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

"So they do not prostrate themselves before Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal."⁹⁹⁶

⁹⁹³ Maryam 58

⁹⁹⁴ al-Hajj 18; and according to some scholars there is another sajdah in Sūrah al-Hajj and that is verse 77: "يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ" "O you who believe, bow down and prostrate yourselves, and worship your Lord and do good, that you may prosper".

⁹⁹⁵ al-Furqān 60

⁹⁹⁶ al-Naml 25

9- إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ

"Only those believe in Our verses who, when they are reminded of them, fall down prostrate and glorify the praise of their Lord, and they are not proud."⁹⁹⁷

10- وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ

"And David guessed that We had tried him, and he sought the forgiveness of his Lord, and he fell down prostrate and turned in repentance."⁹⁹⁸

11- وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

"And of His signs are the night and the day and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you worship Him."⁹⁹⁹

12- فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا

"So fall down in sajdah to Allāh and worship Him."¹⁰⁰⁰

13- وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ

"And when the Qur'ān is recited to them, they do not prostrate."¹⁰⁰¹

⁹⁹⁷ al-Sajdah 15

⁹⁹⁸ Šād 24

⁹⁹⁹ Hā Mīm 37

¹⁰⁰⁰ al-Najm 62, Ibn Mas'ūd reported that the Prophet ﷺ recited al-Najm and prostrated, and all of the people with him prostrated, save one old man from the Quraysh who simply lifted some pebbles or dirt to his forehead and said: "That is sufficient for me". Ibn Mas'ūd said: "After (some time) I found that he was killed while still an unbeliever". (Al-Bukhārī, k. sujūd al-qur'ān, b. sajdah al-najm; Muslim, k. al-masājīd, b. sujūd al-tilāwah.)

¹⁰⁰¹ al-Inshiqāq 21

14 - وَاسْجُدْ وَاقْتَرِبْ

"Fall prostrate and draw near [to Allāh]."¹⁰⁰²

Those on whom the sajdah is compulsory

The *sajdah* of recitation is *wājib* both for the one who recites the *āyah* and for the one who hears it, whether he intended to hear it or not.¹⁰⁰³ Allāh says without making any distinction between the reader and the listener: "Only those believe in Our Signs, who, when they are recited to them fall down in prostration and celebrate the praise of their Lord, and they are not proud".¹⁰⁰⁴ "And when the Qur'ān is recited to them, they do not prostrate."¹⁰⁰⁵

These *sajdahs* are *wājib* on those on whom the *ṣalāh* is *fard*, even if they are in a state of minor or major impurity, but not on children or women in a state of *ḥayḍ* or *nifās*.¹⁰⁰⁶

The *sajdah* is not *wājib* on listening to recitation of an *āyah* of *sajdah* from a radio, TV, tape or CD or similar means.¹⁰⁰⁷

The conditions for sajdah

The same conditions and prerequisites for *ṣalāh* apply to the *sajdah* of recital, in terms of purity, facing the *qiblah* and covering the *ʿawrah*; however, it does not require *takbīr taḥrīmah*. This *sajdah* is invalidated by anything that makes the *ṣalāh* invalid, like *ḥadath*, talking, or laughing loudly.¹⁰⁰⁸

How to do sajdah

Whoever recites an *āyah* of *sajdah* or hears it should say the *takbīr* and prostrate, and then say the *takbīr* again and rise from *sajdah*. There is no *tashahjud* or *taslīm* with the *sajdah*. Ibn ʿUmar said: "The Prophet ﷺ would recite the Qur'ān to us and when he came to an *āyah* of *sajdah*,

¹⁰⁰² *al-ʿAlaq* 19.

¹⁰⁰³ *al-Marghinānī, al-Hidāyah, i. 85*

¹⁰⁰⁴ *as-Sajdah* 15

¹⁰⁰⁵ *al-Inshiqāq* 21

¹⁰⁰⁶ *al-Fatāwā al-hindiyyah, i. 132.*

¹⁰⁰⁷ *Ibid.*

¹⁰⁰⁸ *Ibid., i. 135.*

he would say the *takbīr* and go into *sajdah* and so did we".¹⁰⁰⁹ ʿĀ'ishah said: "When the Prophet ﷺ made the *sajdah* of the Qur'ānic recital in the night, he would say, سجد وجهي للذي خلقه وشق سمعه وبصره بحوله وقوته 'My face has prostrated to the One Who created it and brought forth its hearing and seeing by His might and power'".¹⁰¹⁰

Sajdah during the ṣalāhs

When one recites an *āyah* of *sajdah* during the *ṣalāh*, one should prostrate while in the *ṣalāh*. If the imām recites an *āyah* of *sajdah*, he will prostrate during the *ṣalāh* and all those who follow him, whether they heard the imām or not, and whether the recital is audible or inaudible. Abū Rāfi' said: "I prayed 'Ishā' Ṣalāh with Abū Hurayrah and he recited 'Idhā al-samā'u inshaqqat' and he prostrated during the *ṣalāh*. I asked: 'O Abū Hurayrah, what *sajdah* is this?' He said: 'I made a *sajdah* when reciting this sūrah behind Abū al-Qāsim (the Prophet ﷺ), so I will never stop making a *sajdah* whenever I recite it until I meet him (on the Day of Judgement)'".¹⁰¹¹ Abdullāh ibn ʿUmar said: "The Prophet ﷺ made a *sajdah* during the first *rak'ah* of the *Zuhr Ṣalāh* and his Companions were of the opinion that he had recited Sūrah *al-Sajdah*".¹⁰¹²

Combining sajdahs

If one recites an *āyah* of *sajdah* a number of times, and one does not move from one's place, then one has to make only one *sajdah*. Similarly, if one hears it being recited a number of times, and one has not changed one's place, then one *sajdah* is sufficient. If either the reciter or the listener change their place, and they recite or hear the *āyah* of *sajdah* again, then they have to do *sajdahs* for all those places where they recited or heard the *āyah*.¹⁰¹³

¹⁰⁰⁹ Abū Dāwūd, *k. al-ṣalāh, b. fī al-rajul yasma'u al-sajdah wa huwa rākib.*

¹⁰¹⁰ Abū Dāwūd, *k. al-ṣalāh, b. mā yaqūlu idhā sajada; al-Tirmidhī, abwāb al-ṣalāh, b. mā yaqūlu fī sujūd al-qur'ān; al-Nasā'ī, k. al-taṭbīq.*

¹⁰¹¹ al-Bukhārī, *k. sujūd al-qur'ān, b. sajdah idhā al-samā' inshaqqat, Abū Dāwūd, k. al-ṣalāh, b. al-sujūd fī idhā al-samā' inshaqqat.*

¹⁰¹² Abū Dāwūd, *k. al-ṣalāh, b. qadr al-qirā'ah fī ṣalāt al-zuhr wa al-ʿaṣr.*

¹⁰¹³ See: *al-Marghinānī, al-Hidāyah, i. 86.*

-14- وَأَسْجُدْ وَاقْتَرِبْ

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¹⁰¹¹ al-Bukhārī, *k. sujūd al-qur'ān, b. sajdah idhā al-samā' inshaqqat*, Abū Dāwūd, *k. al-ṣalāh, b. al-sujūd fī idhā al-samā' inshaqqat.*

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¹⁰¹³ See: al-Marghinānī, *al-Hidāyah, i. 86.*

CHAPTER 10: THE ṢALĀHS OF THE TRAVELLER AND DISABLED

THE ṢALĀH OF THE TRAVELLER

ALLĀH SAYS IN THE QUR'ĀN: "And when you go forth in the land, there is no sin upon you, if you shorten your ṣalāh when you fear the disbelievers may attack you".¹⁰¹⁴ Ya'ālā ibn Umayyah said: "I said to 'Umar ibn al-Khaṭṭāb: 'Explain to me why the people shorten the ṣalāh when Allāh says, "And when you go forth in the land, there is no sin upon you, if you shorten your ṣalāh when you fear the disbelievers may attack you" – but those days are gone now.' 'Umar said: 'I wondered about it too and I mentioned it to the Prophet ﷺ and he said: "This is a charity that Allāh, the Exalted, has bestowed upon you, so accept His charity".'"¹⁰¹⁵

The pre-condition

The concessions regarding ṣalāh for a person travelling apply when he intends to go somewhere which is a distance of three days away by camel or on foot. Imām Muḥammad said: "If someone is travelling for less than three days and nights, then he must complete the ṣalāh; and if he is travelling for a distance of three days and nights or more then he will shorten the ṣalāh. This is the opinion of Abū Ḥanīfah".¹⁰¹⁶ Such a distance in today's measurements is seventy-seven kilometres or forty-eight miles.

One has to shorten one's ṣalāh as soon as one leaves one's residence and is outside of the locality; this is a condition. Imām Muḥammad said: "The traveller who intends to travel for the prescribed distance will shorten the ṣalāh when he leaves the vicinity of his locality and has his home behind his back. This is the opinion of Abū Ḥanīfah".¹⁰¹⁷ When the traveller returns to his own locality, then he does the ṣalāh in full, even if he is not intending a long stay.

¹⁰¹⁴ *al-Nisā'* 101.

¹⁰¹⁵ Muslim, *k. ṣalāt al-musāfirīn wa qaṣrihā*, b. *ṣalāt al-musāfirīn wa qaṣrihā*.

¹⁰¹⁶ Abū Ḥanīfah, *K. al-āthār* 50.

¹⁰¹⁷ Muḥammad, *al-Muwatta'*, i. 561.

The Book of Ṣalāh

If one has changed locality and settles in a new place but travels back to the previous place of residence, one will still be considered a traveller and does not have to perform the ṣalāh in full as long as the condition for the minimum distance is met.

Whoever misses his ṣalāh while a resident makes it up in full while travelling (i.e. by doing four *rak'ahs*), and whoever misses a ṣalāh while travelling makes it up when resident in the shortened form, i.e. in two *rak'ahs*.

The concession

The *fard* obligation of the traveller for each ṣalāh of four *rak'ahs* is two *rak'ahs*, and it is not permitted to add to this. If he does four and he sits in the second for the length of the *tashahhud*, then the two *rak'ahs* are accepted from him for his *fard* obligation and the last two are counted as *nafl*; if he does not sit for the length of the *tashahhud* in the first two *rak'ahs*, his ṣalāh is invalidated. The Prophet ﷺ would pray only two *rak'ahs* for those ṣalāhs which consisted of four whenever he travelled, and this until he returned to Madīnah. There is no confirmation that he ever prayed four *rak'ahs* while travelling. Imrān ibn Ḥuṣayn narrated: "Whenever the Prophet ﷺ travelled, he would pray two *rak'ahs* except *Maghrib*".¹⁰¹⁸ 'Umar said: "The ṣalāh of travelling is two *rak'ahs* and this is from the tongue of the Prophet ﷺ".¹⁰¹⁹ 'Ā'ishah said: "When the prayers were first enjoined they were of two *rak'ahs* each. Later the prayer in a journey was kept to two *rak'ahs* but the prayers for non-travellers were completed [to make four *rak'ahs*]"¹⁰²⁰

Sunnahs and nawāfil during travel

Sunnahs are like *nawāfil* during travelling; in other words, one is permitted to do them. The Prophet ﷺ made *ghusl* in the house of Umm Ḥānī on the day of the Conquest of Makkah and then he prayed eight *rak'ahs*.¹⁰²¹ Ibn 'Umar reported: "The Prophet ﷺ prayed *nafl ṣalāh* while

¹⁰¹⁸ al-Ṭabarānī, as cited by al-Haythamī, *Majma' al-zawā'id*, ii. 158.

¹⁰¹⁹ Ibn Abī Shaybah, *al-Muṣannaḥ*, ii. 205.

¹⁰²⁰ al-Bukhārī, *k. taqṣīr al-ṣalāh*, b. *yaqṣuru idhā kharaja min mawḍi'ihī*; Muslim, *k. ṣalāt al-musāfirīn wa qaṣrihā*, b. *ṣalāt al-musāfirīn wa qaṣrihā*.

¹⁰²¹ Muslim, *k. ṣalāt al-musāfirīn wa qaṣrihā*, b. *istiḥbāb ṣalāt al-duḥā*.

riding in whatever direction he was facing and nodding his head (i.e. for the movements of the *ṣalāh*).¹⁰²²

Combining two *ṣalāhs*

During *Hajj*, one must combine the *Zuhr* and 'Aṣr *Ṣalāhs* at the time of the *Zuhr ṣalāh* at 'Arafah, and the *Maghrib* and 'Ishā' *Ṣalāhs* at the time of the 'Ishā' at Muzdalifah, following the example of the Prophet ﷺ. Imām Muḥammad said: "We do not combine two *ṣalāhs* at one time, except *Zuhr* and 'Aṣr in 'Arafah, and *Maghrib* and 'Ishā' in Muzdalifah; and this is the opinion of Abū Ḥanīfah." Imām Muḥammad further said: "It has come to our knowledge that 'Umar ibn al-Khaṭṭāb wrote to the cities prohibiting them from combining two *ṣalāhs*, and told them that combining two *ṣalāhs* at one time is a major sin".¹⁰²³

Apart from the above mentioned combination of 'Arafah and Muzdalifah, there is no combination of two *ṣalāhs* for any other circumstance. However, one can delay *Zuhr* until its last appointed time then pray it, wait a short while and as soon as the time of 'Aṣr enters, pray it in its earliest time. Similarly, one can delay the *Maghrib* and pray 'Ishā' at its earliest time. Abū Hurayrah narrated: "The Messenger of Allāh ﷺ used to combine *Zuhr* and 'Aṣr during his travels to Tabūk".¹⁰²⁴ Imām Muḥammad said after narrating this ḥadīth: "This is what we hold; and the combination is that the first *ṣalāh* is delayed and prayed at its last time and the second is hastened and prayed in its earliest time".¹⁰²⁵ Nāfi' and 'Abdullāh ibn Wāqid narrated that the *mu'adhdhin* of Ibn 'Umar said, "*al-ṣalāh*", Ibn 'Umar said, "walk, walk". This continued until just before the disappearance of *shafaq*, then he came down and prayed *Maghrib*. Then he waited until the *shafaq* disappeared and he prayed 'Ishā'. Then he said that the Messenger of Allāh ﷺ did just as he had done when he hastened.¹⁰²⁶

¹⁰²² *al-Bukhārī*, k. *al-witr*, b. *al-witr fī al-safar*; Muslim, k. *ṣalāt al-musāfirīn wa qasrḥā*, b. *jawāz ṣalāt al-nāfilah 'alā al-dābbah fī al-safar ḥaythu tawajjahat*

¹⁰²³ Muḥammad, *al-Muwatta'*, i. 571-572.

¹⁰²⁴ Mālik, *al-Muwatta'* 78.

¹⁰²⁵ Muḥammad, *al-Muwatta'*, i. 569-570.

¹⁰²⁶ Abū Dāwūd, k. *al-ṣalāh*, b. *al-jam' bayn al-ṣalātayn*. Most scholars are of the opinion that it is permissible to combine *Zuhr* and 'Aṣr during the time of either one of them, and *Maghrib* and 'Ishā' during the time of either one of them while travelling. Mu'adh

The *ṣalāh* on a plane, train, bus or ship

Ṣalāh when one is on board a plane, ship, train, bus or other vehicle, is valid, and therefore one is not allowed to delay the *farḍ ṣalāh* because of being on the move. Ibn 'Umar said: "I asked the Prophet ﷺ about *ṣalāh* on a ship and he said: 'Pray standing upon them unless you fear that you will be drowned'".¹⁰²⁷ 'Aṭā' said: "They should pray in the ship standing, except if they fear that they will be drowned, then they should pray sitting".¹⁰²⁸ Mughīrah narrated from Ibrāhīm al-Nakha'ī saying: "Pray in the ship standing; if you cannot do so then sitting. You should turn to the *qiblah* when the ship turns".¹⁰²⁹

When the concession is over

A traveller remains subject to the travel ruling until he makes the intention of residing in a place for fifteen days or more, in which case he must do the full number of *rak'ahs*. If he intends to reside for less than this, he does not need to perform the full number. Imām Muḥammad narrated from 'Abdullāh ibn 'Umar saying: "If you are a traveller and intended to stay fifteen days then complete the *ṣalāh*, and if you do not know then shorten the *ṣalāh*". Imām Muḥammad said: "We adhere to it, and this is the opinion of Abū Ḥanīfah".¹⁰³⁰ Mujāhid said: "When Ibn 'Umar intended to stay fifteen days he would pray in full".¹⁰³¹ The same has been narrated from Sa'id ibn al-Musayyab, and Sa'id ibn Jubayr.¹⁰³²

If someone enters a town but does not intend to reside for fifteen days and says 'tomorrow I will leave, or after tomorrow', and remains in this state of indecision for years, then he still does two *rak'ahs*. If a soldier enters *dār al-ḥarb*, i.e. enemy territory, as opposed to *dār al-Islām*, and

ibn Jabal reported that the Prophet ﷺ combined the *Zuhr* and 'Aṣr *Ṣalāhs* and the *Maghrib* and 'Ishā' *Ṣalāhs* in the Expedition of Tabūk while journeying. (Muslim, k. *ṣalāt al-musāfirīn*, b. *al-jam' bayn al-ṣalātayni fī al-safar*; Ibn Mājah, k. *iqāmat al-ṣalāh wa al-sunnah fihā*, b. *al-jam' bayn al-ṣalātayn fī al-safar*; Abū Dāwūd, k. *al-ṣalāh*, b. *al-jam' bayn al-ṣalātayn*).

¹⁰²⁷ al-Hākim, *al-Mustadrak*, i. 409.

¹⁰²⁸ 'Abd al-Razzāq, *al-Muṣannaf*, ii. 581.

¹⁰²⁹ Ibid.

¹⁰³⁰ Abū Ḥanīfah, K. *al-āthār* 49.

¹⁰³¹ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 211.

¹⁰³² Ibid.

intends to reside fifteen days, he does not make the *ṣalāh* in full. The Messenger of Allāh ﷺ stayed in Tabūk for twenty days and during that time he shortened his *ṣalāh*.¹⁰³³ Imrān ibn Ḥuṣayn said: "The Prophet ﷺ stayed in Makkah, after the conquest, for eighteen days and he prayed only two *rak'ahs*".¹⁰³⁴ Abū Jamrah Naṣr ibn Imrān said: "I said to Ibn 'Abbās: 'We stay longer in Khurasan for *jihād*, so how should we do [the prayer]?' He answered: 'Pray two *rak'ahs* even if you stay ten years'".¹⁰³⁵ 'Abd al-Raḥmān ibn Samurah stayed for two years in Kabul, and he shortened his *ṣalāh*.¹⁰³⁶

A traveller praying behind a resident

If a traveller joins the *ṣalāh* of someone resident, then he does the *ṣalāh* in full. Imām Muḥammad narrated on the authority of Abū Ḥanīfah from Ibrāhīm al-Nakha'ī: "When the traveller enters into the *ṣalāh* of a resident then he prays in full'. We adhere to it; when the traveller is with the resident it is compulsory for him to pray four *rak'ahs* like the resident, and this is the opinion of Abū Ḥanīfah".¹⁰³⁷

Residents praying behind the traveller

If residents pray behind the traveller, the traveller will pray two *rak'ahs*, then, after his *salām*, the residents complete their *ṣalāh*. It is recommended for the imām to say, 'complete your *ṣalāh* for we are travelling' when he makes the final *salām*. Imām Muḥammad narrated from Abū Ḥanīfah: "Umar ibn al-Khaṭṭāb lead the *Zuhr* in Makkah consisting of two *rak'ahs*, then after the *salām* he said: 'O people of Makkah we are travellers, so whoever is resident should complete (the *ṣalāh*)'." The people of the town completed the *ṣalāh*. Imām Muḥammad also said: "We adhere to it, when the resident enters into the *ṣalāh* of a traveller, and the traveller finishes his *ṣalāh* then the resident will stand up and complete his *ṣalāh*. This is the opinion of Abū Ḥanīfah".¹⁰³⁸

¹⁰³³ Ibid., ii. 210.

¹⁰³⁴ Ibid., ii. 209.

¹⁰³⁵ Ibid., ii. 210.

¹⁰³⁶ Ibid.

¹⁰³⁷ Abū Ḥanīfah, *K. al-āthār* 50.

¹⁰³⁸ Ibid.

THE ṢALĀH OF SOMEONE WHO IS ILL

If a sick person is unable to stand, then he should make the *ṣalāh* sitting, and bow and prostrate; if he cannot bow or prostrate, he should gesture in place of the movements making the *sajdah* lower than the *rukū'*, but need not raise anything to his face to prostrate on; if he cannot sit, he should lie on his back, placing his legs in the direction of the *qiblah* and gesture for the *rukū'* and *sajdah*; if he lies on his side with his face towards the *qiblah* and he gestures, this is permitted. This is understood on the basis of Allāh's words: "...celebrate Allāh's praises, standing, sitting, and lying on your sides".¹⁰³⁹ Imrān ibn Ḥuṣayn said: "I had piles, so I asked the Prophet ﷺ about the *ṣalāh* and he said: 'Offer the *ṣalāh* while standing and if you cannot do so, pray while sitting, and if you can't do that, then do *ṣalāh* while lying on your side'".¹⁰⁴⁰ Lying on one's side also includes lying on one's back.

Ali stated that the Prophet ﷺ said: "The sick person is to pray standing if he is able. If he cannot do so, he should pray sitting. If he is not able to make the *sajdah*, he should nod with his head and make the nod of his *sajdah* lower than that of his *rukū'*. If he cannot pray in a sitting posture, he should pray while lying down on his right side facing the *qiblah*. If he cannot pray on his right side, he should pray while lying on his back with his legs stretched out toward the *qiblah*".¹⁰⁴¹ Imām Muḥammad said: "It is not appropriate for an ill person to do *sajdah* on any wood or something raised to him. He should do his *sajdah* lower than his *rukū'*. This is the opinion of Abū Ḥanīfah".¹⁰⁴²

If the ill person cannot even gesture with his head, then he should delay (until he is able) the *ṣalāh*— he does not gesture with his eyes, heart or eyebrows. This is because to gesture with one's heart is intention, and *ṣalāh* is other than intention.¹⁰⁴³

If a healthy person does part of his *ṣalāh* standing and then is afflicted by an illness which prevents him from standing, then he can complete it sitting, bowing and prostrating: if he cannot sit then gesturing is

¹⁰³⁹ *al-Nisā'* 103.

¹⁰⁴⁰ al-Bukhārī, *k. taqṣīr al-ṣalāh*, b. *idhā lam yuṭīq qā'idan ṣallā 'alā janb*.

¹⁰⁴¹ al-Dāraquṭnī, *al-Sunan*, ii. 31.

¹⁰⁴² Muḥammad, *al-Muwatṭa'*, ii. 40-41.

¹⁰⁴³ al-Samarqandī, *Tuḥfat al-fuqahā'* 91.

permitted. Whoever does the *ṣalāh* sitting, bowing and prostrating on account of some incapacity, and then finds himself better should continue his *ṣalāh* standing. However, Imām Muḥammad holds that he must recommence his *ṣalāh*.¹⁰⁴⁴ If one does some of his *ṣalāh* with gestures and then finds he is able to bow and prostrate, then he should begin the *ṣalāh* again.¹⁰⁴⁵

THE OBLIGATION OF ONE WHO FALLS UNCONSCIOUS
Whoever falls unconscious for a period of five *ṣalāhs* or less, must make up the missed *ṣalāhs* when he recovers. If the period of unconsciousness lasts longer than this, he does not need to make them up. On being asked about an ill person who falls unconscious and misses the *ṣalāhs*, Ibrāhīm al-Nakha'ī said: "If it is one day then I prefer for him to do *qadā'*; if it is more than this then he has an excuse, if Allāh wills". Imām Muḥammad said: "If someone is unconscious for a day and night then he will do *qadā'*, and if it is more than that then there is no *qadā'* upon him. This is the opinion of Abū Ḥanīfah".¹⁰⁴⁶ Imām Mālik narrated from Nāfi' that Ibn 'Umar fell unconscious. When he recovered he did not do the *qadā'* of the *ṣalāh*. After narrating this ḥadīth from Mālik, Imām Muḥammad said: "We hold that (opinion), if someone remains unconscious for more than a day and night, but if he is unconscious for only a day and night, then he is to do *qada*. It has come to our knowledge that 'Ammār ibn Yāsir fell unconscious for four *ṣalāhs*, when he became conscious he did *qadā'* of those *ṣalāhs*".¹⁰⁴⁷

¹⁰⁴⁴ al-Marghinānī, *al-Hidāyah*, i. 84.

¹⁰⁴⁵ Ibid.

¹⁰⁴⁶ Abū Ḥanīfah, *K. al-āthār* 45.

¹⁰⁴⁷ Muḥammad, *al-Muwatta'*, ii. 39-40.

CHAPTER 11: JUMU'AH ṢALĀH

ABU HURAYRAH NARRATED: "I heard the Messenger of Allāh ﷺ saying: 'We (Muslims) are the last to come but will be the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them but they differed about it. So Allāh gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews tomorrow, and the Christians after tomorrow'".¹⁰⁴⁸

Abū Sa'īd and Abū Hurayrah reported that the Messenger of Allāh ﷺ said: "On *Jumu'ah* there is a time that if a believing slave asks Allāh during it for some good, (Allāh will surely) give it to him, and that time is after the '*Asr Ṣalāh*'.¹⁰⁴⁹

Abū Hurayrah reported that the Messenger of Allāh ﷺ said: "The best day on which the sun has risen is Friday. On that day Ādam was created and on that day he entered Paradise and on that day he was expelled from Paradise. And the Hour will come on Friday".¹⁰⁵⁰

THAT WHICH IS PREFERABLE ON FRIDAY

It is Sunnah for those attending the Friday *Ṣalāh*, to do *ghusl* before the *ṣalāh*, though *wuḍū'* is sufficient. 'Abdullāh ibn 'Umar narrated: "Allāh's Messenger ﷺ said: 'Anyone of you attending the Friday *Ṣalāh* should take a bath'".¹⁰⁵¹ Abū Hurayrah reported that the Prophet ﷺ said: "Whoever does *wuḍū'* on Friday, then it is good, and whoever bathes it is better".¹⁰⁵² Abū Hurayrah also reported the Prophet ﷺ as saying:

¹⁰⁴⁸ al-Bukhārī, *k. al-jumu'ah*, b. *farq al-jumu'ah*.

¹⁰⁴⁹ Aḥmad, *al-Musnad* as cited in *Majma' al-zawā'id*, k. *al-ṣalāh*, b. *fī al-sā'ah allatī fī yawm al-jumu'ah*.

¹⁰⁵⁰ Muslim, *k. al-jumu'ah*, b. *faḍl yawm al-jumu'ah*.

¹⁰⁵¹ al-Bukhārī, *k. al-jumu'ah*, b. *faḍl al-ghusl yawm al-jumu'ah*.

¹⁰⁵² Abū Dāwūd, *k. al-ṭahārah*, b. *tark al-ghusl yawma al-jumu'ah*; al-Tirmidhī, *k. al-jumu'ah*, b. *al-wuḍū' yawma al-jumu'ah*.

"Whoever does *wuḍū'* and does it nicely, then goes to Friday *Ṣalāh* and listens attentively, will have forgiveness during the period between the Friday and the next Friday, and an additional three days".¹⁰⁵³

It is recommended for males attending the Friday *Ṣalāh* to wear their best clothes and apply perfume. Abū Sa'īd narrated: "I testify that Allāh's Messenger ﷺ said: 'Taking a bath on Friday is compulsory for every male Muslim who has attained the age of puberty and also the cleaning of his teeth, and the use of perfume if it is available'".¹⁰⁵⁴ Abū Sa'īd also reported that the Prophet ﷺ said: "Every Muslim should have a *ghusl* on Friday and wear his best clothing, and if he has perfume, he should use it".¹⁰⁵⁵ Salmān al-Fārisī reported that the Prophet ﷺ said: "A man who does *ghusl* on Friday, purifies himself as much as he can, then uses his hair oil, and perfumes himself with scent, then proceeds to the *masjid*, and does not separate between two people sitting together, then prays what Allāh has written for him, and then listens quietly while the imām speaks, all his sins between that Friday and the next Friday will be forgiven".¹⁰⁵⁶ 'Ikrimah narrated from 'Abdullāh ibn 'Abbās saying: "The Sunnahs of *Jumu'ah* are: *ghusl*, cleaning one's teeth, applying perfume, and that you wear your cleanest clothes".¹⁰⁵⁷

It is preferable to recite *Sūrah al-Kahf* on *Jumu'ah*. Abū Sa'īd al-Khudrī reported that the Prophet ﷺ said: "Whoever recites *Sūrah al-Kahf* on *Jumu'ah* will have illumination from one *Jumu'ah* to the next".¹⁰⁵⁸ Abū al-Dardā' narrated that the Messenger of Allāh ﷺ said: "Whoever memorises ten verses from the beginning of *Sūrah al-Kahf* will be protected from the trials of the *Dajjāl* (Anti-Christ)".¹⁰⁵⁹

It is also preferable to go early to the *Jumu'ah Ṣalāh*. Abū Hurayrah reported that the Prophet ﷺ said: "Whoever makes *ghusl* on *Jumu'ah* like the *ghusl* of *janābah*, and then goes to the *masjid*, it is as if he had offered a camel; and whoever goes in the second hour, it is as if he had offered

a cow; and whoever goes in the third hour, it is as if he had offered a ram; and if one goes in the fourth hour, then it is as if he had offered a hen; and whoever goes in the fifth hour, then it is as if he had offered an egg. When the imām comes, the angels will be present to listen to the remembrance".¹⁰⁶⁰

Alqamah said: "I went with 'Abdullāh ibn Mas'ūd to the *masjid* and we found that three people had arrived there before us. Ibn Mas'ūd said: 'The fourth of four, and the fourth of four is not far from Allāh, for I have heard the Messenger of Allāh ﷺ say: 'The people will be seated on the day of resurrection according to how they came to the *Ṣalāt al-Jumu'ah*: the first, then the second, then the third, then the fourth, and the fourth of four is not far from Allāh'".¹⁰⁶¹

WHAT IS DISLIKED ON THIS DAY

Praying *Zuhr Ṣalāh* in a place where *Jumu'ah Ṣalāh* is established is disliked. This is what has been narrated from 'Alī ibn Abī Ṭālib.¹⁰⁶² It has also been a continuous tradition to close those *masjids* where *Jumu'ah Ṣalāh* is not performed in the towns.

It is also disliked to engage in any kind of buying and selling or any other business once the *adhān* has been made. Allāh says: "O you who believe, when the call for the *Jumu'ah Ṣalāh* is proclaimed, hasten to the remembrance of Allāh, and leave off business. That is better for you if you did but know".¹⁰⁶³

It is also disliked to step over people who are already seated in the *masjid*. 'Abdullāh ibn Busr said: "A man came and he was stepping over the necks of the people while the Prophet ﷺ was delivering the *Jumu'ah Khutbah*. The Prophet ﷺ said to him: 'Sit down! You have harmed the people'".¹⁰⁶⁴

¹⁰⁵³ Muslim, k. *al-jumu'ah*, b. *faḍl man istama'a wa anṣata fī al-khuṭbah*.

¹⁰⁵⁴ al-Bukhārī, k. *al-jumu'ah*, b. *al-ṭīb yawm al-jumu'ah*.

¹⁰⁵⁵ Muslim, k. *al-jumu'ah*, b. *wujūb ghusl al-jumu'ah 'alā kullī bāligh min al-rijāl*.

¹⁰⁵⁶ al-Bukhārī, k. *al-jumu'ah*, b. *al-duhn li al-jumu'ah*.

¹⁰⁵⁷ 'Abd al-Razzāq, *al-Muṣannaf*, iii. 204.

¹⁰⁵⁸ al-Bayhaqī, *al-Da'awāt al-kabīrah* as cited in *Mishkāt al-maṣābiḥ*, i. 398.

¹⁰⁵⁹ Muslim, k. *ṣalāt al-musāfirīn*, b. *faḍl sūrat al-kahf*.

¹⁰⁶⁰ al-Bukhārī, k. *al-jumu'ah*, b. *faḍl al-jumu'ah*; Muslim, k. *al-jumu'ah*, b. *wujūb ghusl al-jumu'ah 'alā kullī bāligh min al-rijāl*.

¹⁰⁶¹ Ibn Mājah, k. *iqāmat al-ṣalāh wa al-sunnah fihā*, b. *mā jā'a fī al-tahjīr ilā al-jumu'ah*.

¹⁰⁶² al-Kāsānī, *Badā'ī' al-ṣanā'ī'*, ii. 220.

¹⁰⁶³ *al-jumu'ah* 9.

¹⁰⁶⁴ Abū Dāwūd, k. *al-ṣalāh*, b. *takhaṭṭī riqāb al-nās yawm al-jumu'ah*.

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¹⁰⁵⁵ Muslim, k. *al-jumu'ah*, b. *wujūb ghusl al-jumu'ah 'alā kullī bāliḡ min al-rijāl*.

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¹⁰⁵⁷ 'Abd al-Razzāq, *al-Muṣannaḡ*, iii. 204.

¹⁰⁵⁸ al-Bayhaqī, *al-Da'awāt al-kabīr* as cited in *Mishkāt al-maṣābiḡ*, i. 398.

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It is also disliked to engage in any kind of buying and selling or any other business once the *adhān* has been made. Allāh says: "O you who believe, when the call for the *Jumu'ah Ṣalāh* is proclaimed, hasten to the remembrance of Allāh, and leave off business. That is better for you if you did but know".¹⁰⁶³

It is also disliked to step over people who are already seated in the *masjid*. 'Abdullāh ibn Busr said: "A man came and he was stepping over the necks of the people while the Prophet ﷺ was delivering the *Jumu'ah Khutbah*. The Prophet ﷺ said to him: 'Sit down! You have harmed the people'".¹⁰⁶⁴

¹⁰⁶⁰ al-Bukhārī, k. *al-jumu'ah*, b. *faḍl al-jumu'ah*; Muslim, k. *al-jumu'ah*, b. *wujūb ghusl al-jumu'ah 'alā kullī bāliḡ min al-rijāl*.

¹⁰⁶¹ Ibn Mājah, k. *iqāmat al-ṣalāh wa al-sunnah fīhā*, b. *mā jā'a fī al-tahjīr ilā al-jumu'ah*.

¹⁰⁶² al-Kāsānī, *Badā'ī al-ṣanā'ī*, ii. 220.

¹⁰⁶³ *al-jumu'ah* 9.

¹⁰⁶⁴ Abū Dāwūd, k. *al-ṣalāh*, b. *takhaṭṭī riqāb al-nās yawm al-jumu'ah*.

A FARD ṢALĀH

Jumu'ah Ṣalāh is *fard* and comprises two *rak'ahs*; it is not allowed to miss it, and rejection of its obligatory status is an act of unbelief.¹⁰⁶⁵ This is based on the Qur'ān, Sunnah and the consensus of Muslims throughout all generations. Allāh says in the Qur'ān: "O you who believe, when the call for the *Jumu'ah Ṣalāh* is proclaimed, hasten to the remembrance of Allāh, and leave off business. That is better for you if you did but know".¹⁰⁶⁶

Jābir narrated that the Prophet ﷺ said: "Allāh has made *Jumu'ah Ṣalāh* obligatory upon you at this place, in this day, in this month, in this year. So whoever leaves it in my life or after my death, out of rejecting it or negligence, whether he has a just leader or unjust, then none of his *ṣalāh*, or *zakāh*, or Ḥajj, or fasting will be accepted, except if he repents. And whoever repents, Allāh accepts his repentance".¹⁰⁶⁷ 'Abdullāh ibn 'Umar reported that the Prophet ﷺ said: "Whoever misses three Friday *Ṣalāhs* out of negligence, Allāh will seal his heart".¹⁰⁶⁸

'Abdullāh ibn Mas'ūd reported that the Prophet ﷺ said to some people staying away from *al-Jumu'ah*: "I had decided to order someone to lead the people in *ṣalāh*, and then to go and burn the houses of those who stayed away from *al-Jumu'ah*".¹⁰⁶⁹ Abū Hurayrah and 'Abdullāh ibn 'Umar reported that they heard the Prophet ﷺ say: "Those who are not attending the Friday *Ṣalāh* should stop doing this; otherwise, Allāh will seal their hearts and they will be reckoned the heedless".¹⁰⁷⁰

Upon whom it is fard

Jumu'ah Ṣalāh is *fard* upon every free, adult, sane, resident, male Muslim who has the ability to attend the *ṣalāh*; it is not *fard* upon a woman, child, traveller and an ill person who faces hardship in attending the *masjid*.¹⁰⁷¹ Abū Ḥāzim reported that the Prophet ﷺ said: "*Jumu'ah* is a

¹⁰⁶⁵ al-Kāsānī, *Badā'ī al-ṣanā'ī*, ii. 180.

¹⁰⁶⁶ *al-Jumu'ah* 9.

¹⁰⁶⁷ Ibn Mājah, *k. iqāmat al-ṣalāh*, b. *fī fard al-jumu'ah*.

¹⁰⁶⁸ al-Nasā'ī, *k. al-jumu'ah*, b. *al-tashdīd fī al-takhalluf 'an al-jumu'ah*.

¹⁰⁶⁹ Muslim, *k. al-masājid*, b. *faḍl ṣalāt al-jamā'ah wa bayān al-tashdīd fī al-takhallī 'anhā*.

¹⁰⁷⁰ Muslim, *k. al-jumu'ah*, b. *al-taghlīz fī tark al-jumu'ah*.

¹⁰⁷¹ See: al-Kāsānī, *Badā'ī al-ṣanā'ī*, ii. 186.

duty upon every adult, save a child, a slave, a woman, and a person who is ill".¹⁰⁷² Jābir narrated from the Prophet ﷺ: "Whoever believes in Allāh and the Last Day, on them the *Jumu'ah* is a compulsory duty, except a traveller, a slave, a child, a woman, or someone who is ill".¹⁰⁷³

All those people who are exempted from the obligation of *Jumu'ah Ṣalāh* are obliged to pray the *Zuhr*. Nevertheless, if they pray *Jumu'ah*, it will be valid for them and they are not obliged to pray *Zuhr*.¹⁰⁷⁴ Hasan al-Baṣrī narrated that the women during the time of the Prophet ﷺ used to pray *Jumu'ah Ṣalāh* with him.¹⁰⁷⁵ Abū Ḥanīfah narrated from Muḥammad ibn Ka'b al-Qurazī that the Prophet ﷺ said: "For four people, there is no *Jumu'ah*: the woman, the slave, the ill and the traveller". Imām Muḥammad said after narrating this: "This is the opinion of Abū Ḥanīfah, but if they pray *Jumu'ah* it is sufficient for them".¹⁰⁷⁶ 'Abdullāh ibn Ma'dān narrated from his grandmother saying that 'Abdullāh ibn Mas'ūd said: "When you pray *Jumu'ah* with the imām then pray his *ṣalāh*, and when you pray in your homes, then pray four *rak'ahs*".¹⁰⁷⁷

CONDITIONS

There are certain conditions for the validity of *Jumu'ah Ṣalāh*:

An independent town or city

Jumu'ah Ṣalāh can only be established in a town or city which has its own administrative body and judge. The *Jumu'ah* will not be valid in those villages or scattered populations which have no administrative identity. 'Alī said: "There is no *Jumu'ah* and no 'Id *Ṣalāh* except in a large town or city".¹⁰⁷⁸ The same was narrated from 'Aṭā'.¹⁰⁷⁹ Ibrāhīm al-Nakha'ī narrated from Ḥudhayfah saying: "There is no *Jumu'ah* on

¹⁰⁷² Ibn Abī Shaybah, *al-Muṣannaf*, i. 446.

¹⁰⁷³ al-Dāraqutnī, *al-Sunan*, ii. 3; al-Bayhaqī, *k. al-jumu'ah*, b. *man talzamuhu al-jumu'ah*.

¹⁰⁷⁴ See: al-Kāsānī, *Badā'ī al-ṣanā'ī*, ii. 187.

¹⁰⁷⁵ Ibid.

¹⁰⁷⁶ Abū Ḥanīfah, *K. al-āthār* 52.

¹⁰⁷⁷ Ibn Abī Shaybah, *al-Muṣannaf*, i. 446.

¹⁰⁷⁸ Ibid., i. 439.

¹⁰⁷⁹ Ibid.

the people of the villages".¹⁰⁸⁰ Ibrāhīm al-Nakha'ī also said: "They did not do *Jumu'ah* in the army camps".¹⁰⁸¹ The aim is to encourage larger gatherings for these occasions and to discourage small gatherings so that the community can come together, mix and meet.

The time

It is also a condition to pray the *Jumu'ah Ṣalāh* in the time of *Zuhr*; it is not allowed to pray it before the time of *Zuhr* or after. Anas ibn Mālīk reported that the Prophet ﷺ would pray *Jumu'ah* when the sun had passed its meridian.¹⁰⁸² Salamah ibn al-Akwa' said: "We would pray *Jumu'ah* with the Prophet ﷺ when the sun had passed the meridian, and when we returned, we would be following our shadow".¹⁰⁸³ The same has been narrated from a number of Companions and from scholars among the Followers.¹⁰⁸⁴

The congregation

Congregation is a necessary condition for *al-Jumu'ah* to be valid. The Messenger of Allāh ﷺ never performed *Jumu'ah* without the congregation; there is a consensus on this, and this is what the name of *Jumu'ah* itself implies.¹⁰⁸⁵

However, scholars differ on how many people are required for *Jumu'ah*. Abū Ḥanīfah's opinion is that *Jumu'ah* is valid if there are three people other than the imām, and Abū Yūsuf and Muḥammad hold the opinion that there should be at least two people other than the imām.¹⁰⁸⁶

Khuṭbah

The *khuṭbah* is also an obligatory condition, and it is Sunnah that the imām gives two *khuṭbahs*, separating them by a short sitting. The Prophet ﷺ always gave two *khuṭbahs*. Allāh says: "O you who believe, when the call for

the *Jumu'ah Ṣalah* is proclaimed, hasten to the remembrance of Allāh".¹⁰⁸⁷ This verse contains an order to hasten to the remembrance, which implies it is obligatory, and scholars interpret this remembrance of Allāh to include the *khuṭbah*.

Abdullāh ibn 'Umar said: "When the Prophet ﷺ delivered the *Jumu'ah Khuṭbah*, he did so standing, and then he would sit, and then he would stand (again, for the second *khuṭbah*) as you do now".¹⁰⁸⁸ Jābir ibn Samurah said: "The Prophet ﷺ would deliver the *khuṭbah* while standing, and then he would sit, and then he would stand and speak again. Whoever says that he gave the *khuṭbah* while sitting has lied. I prayed more than two thousand *ṣalāhs* (including the five daily *ṣalāhs* with him)".¹⁰⁸⁹ Abdullāh ibn Mas'ūd said *Jumu'ah Khuṭbah* is given standing. Imām Muḥammad said: "It is two *khuṭbahs*; in between [them] the imām sits for a little while. And this is the opinion of Abū Ḥanīfah".¹⁰⁹⁰

It is recommended that the imām greets the people once he ascends the pulpit, then it is Sunnah to make the *adhān* as the imām sits on the pulpit. The imām should face the people during the *adhān*. Jābir reported that when the Prophet ﷺ mounted the pulpit, he would greet the people.¹⁰⁹¹ 'Āmir al-Sha'bī reported: "When the Prophet ﷺ walked to the top of the pulpit, he would turn to the people and say: *السَّلَامُ عَلَيْكُمْ*, 'peace be upon you'." And this was the practice of Abū Bakr, 'Umar, 'Uthmān and 'Umar ibn 'Abd al-'Azīz.¹⁰⁹²

It is Sunnah that the *khuṭbah* includes praises of Allāh, prayers for the Prophet ﷺ, Qur'ānic recitations and a sermon. Jābir ibn Samurah said: "The Messenger of Allāh ﷺ would deliver his *khuṭbah* standing, would sit in between the two *khuṭbahs*, recite some verses, and would remind the people (about Allāh)".¹⁰⁹³ Jābir ibn Samurah also related that the

¹⁰⁸⁰ Ibid.

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¹⁰⁸² al-Bukhārī, k. *al-jumu'ah*, b. *waqt al-jumu'ah idhā zālat al-shams*.

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¹⁰⁸⁴ Ibn Abī Shaybah, *al-Muṣannaf*, i. 445-446.

¹⁰⁸⁵ al-Kāsānī, *Badā'ī' al-ṣanā'ī*, ii. 205-6.

¹⁰⁸⁶ al-Marghinānī: *al-Hidāyah*, i. 90.

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Prophet ﷺ would not make his admonitions on Friday too long, rather they were of few words.¹⁰⁹⁴

It is obligatory upon the congregation to be silent during the *khutbah*, i.e. one must not indulge in conversation during the *khutbah*, not even if it is to do some good or to stop some wrong action, and this rule applies whether or not the person sitting in the *masjid* can actually hear the *khutbah* or not. 'Abdullāh ibn 'Abbās reported that the Prophet ﷺ said: "Whoever speaks in *Jumu'ah* while the imām is delivering the *khutbah* is like a donkey who is carrying books, and for those who tell him to be quiet, there is no (reward) for the *Jumu'ah*".¹⁰⁹⁵ Imām Muḥammad narrated from 'Abdullāh ibn Sa'īd ibn Abī Hind who said: "I said to Sa'īd ibn al-Musayyab that so-and-so sneezed while the imām was delivering the *khutbah*, then someone answered him and said 'برحمك الله'. Sa'īd said: 'Tell him not to do it again'." In this respect Imām Muḥammad said: "We adhere to it; the *khutbah* is like the *ṣalāh*. In it one who sneezes will not be answered, and a *salām* will not be replied to. This is the opinion of Abū Ḥanīfah".¹⁰⁹⁶

The language of the *khutbah*

The *khutbah*, as mentioned earlier, consists of praising Allāh, praying for the Prophet ﷺ, his descendants and Companions, recitation from the Qur'ān and a sermon. Some scholars regard the *khutbah* as *ṣalāh* or part of the *ṣalāh* and, because of this, make it a condition that the *khutbah* be in Arabic. According to Abū Ḥanīfah, Arabic is not a condition for the *khutbah*; one is allowed to give it in any language.¹⁰⁹⁷

¹⁰⁹⁴ Abū Dāwūd, *k. al-ṣalāh*, *b. iqṣār al-khutab*.

¹⁰⁹⁵ Aḥmad, al-Bazzār, and al-Ṭabarānī as cited in *Majma' al-zawā'id*, *k. al-ṣalāh*, *b. al-inṣāt wa al-imām yakhtubu*.

¹⁰⁹⁶ Abū Ḥanīfah, *K. al-āthār* 47-48.

¹⁰⁹⁷ al-Sarakhsī, *al-Muḥīt*, *al-faṣl al-khāmis wa al-ʿishrūn*, *baḥth al-naw' al-thānī*; al-Shāmī, *Radd al-muḥtār*, *i. 543*; al-Ṭaḥṭāwī, *Marāqī al-falāḥ*; *al-Fatāwā al-sirājīyyah*, *b. al-jumu'ah* 17; 'Abd al-Ḥaqq al-Muḥaddith al-Dihlawī, *Sharḥ Sifr al-sā'adah* 267; 'Abd al-Ḥayy al-Firangī Maḥallī, *Majmū'at al-fatāwā*. (See: Khālīd Sayfullāh Raḥmānī, *Jadīd fiqhī masā'il*, *i. 164-167*.)

By way of reconciling both opinions, many jurists of our time assert that in an Arab land and wherever people understand Arabic the whole *khutbah* should be delivered in Arabic. But in a non-Arab land where most people do not understand Arabic the sermon part of the *khutbah* should be done in the language of the people, because there is no use of a sermon if people do not understand it. The rest of it, however, should be said in Arabic".¹⁰⁹⁸

Joining the Ṣalāh late

Ibrāhīm al-Nakha'ī said of someone arriving at the *masjid* on the day of *Jumu'ah* while the imām is sitting for the end of the *ṣalāh*, that they should say the *takbīr*, and enter the *ṣalāh*. Then he will say another *takbīr*, sit with them and recite the *tashahhud*. When the imām says *salām*, he should stand and perform two *rak'ahs*. Imām Muḥammad said: "This is the opinion of Abū Ḥanīfah but we do not adhere to it. Whoever catches one *rak'ah* with the imām should add another *rak'ah* to it, and if he joins them at the time of the sitting he should pray four *rak'ahs*".¹⁰⁹⁹ Abū Wā'il narrated that 'Abdullāh ibn Mas'ūd said: "Whoever joins the *ṣalāh* when the imām is doing the *tashahhud* has performed the *ṣalāh* of *Jumu'ah* [and does not need to do *Zuhr*]"¹¹⁰⁰ Shu'bah said: "I asked Hakam and Ḥammād about a person who joins (the *ṣalāh* of) the imām before the *salām*. Both of them said he prays two *rak'ahs*".¹¹⁰¹ Ḍaḥḥāk said: "If one joins (the *ṣalāh* when) other people are in the sitting position one should pray two *rak'ahs*".¹¹⁰²

Sunnah ṣalāhs

It is Sunnah to offer supererogatory *ṣalāhs* before and after *Jumu'ah*. Al-Samarqandī stated that: "Sunnah before *Jumu'ah* is four *rak'ahs*".¹¹⁰³ Ibn 'Umar used to perform a long *ṣalāh* before *Jumu'ah* and then two *rak'ahs*

¹⁰⁹⁸ It is the opinion agreed upon by members of the Islamic Fiqh Academy in its seminar in Jeddah on 8-16th *Rabī' al-Thānī* 1402 AH.

¹⁰⁹⁹ Abū Ḥanīfah, *K. al-āthār* 36.

¹¹⁰⁰ Ibn Abī Shaybah, *al-Muṣannaf*, *i. 463*.

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after it, and he said that the Prophet ﷺ used to do so.¹¹⁰⁴ Abū Hurayrah reported that the Prophet ﷺ said: "Whoever makes *ghusl* on the day of *Jumu'ah* and then goes to the *masjid* and prays what has been prescribed for him, and remains quiet while the imām delivers the *khuṭbah*, and then prays with the imām, Allāh will forgive for him what is between that *Jumu'ah* and the next and an additional three days".¹¹⁰⁵

It is Sunnah to pray four *rak'ahs* after *Jumu'ah* according to Abū Ḥanīfah, and six *rak'ahs* according to Abū Yūsuf and Muḥammad. Al-Samarqandī stated that Ibn Mas'ūd came to Kufah and prayed four *rak'ahs* after *Jumu'ah*, then 'Alī came and he would pray six *rak'ahs* after *Jumu'ah*. Abū Ḥanīfah followed the practice of Ibn Mas'ūd whilst Abū Yūsuf and Muḥammad followed 'Alī's practice. It is narrated from Abū Yūsuf that one should pray four *rak'ahs* first, then two more *rak'ahs*. This is so one does not pray after the *fard* a prayer similar to it [in the number of *rak'ahs*].¹¹⁰⁶ Abū Hurayrah reported that the Prophet ﷺ said: "Whoever wants to pray after the *Jumu'ah* should pray four *rak'ahs*".¹¹⁰⁷ It has been narrated from 'Abdullāh ibn 'Umar that he prayed two *rak'ahs* after *Jumu'ah*, then he prayed four *rak'ahs*.¹¹⁰⁸

Imām Muḥammad narrated from Ibrāhīm al-Nakha'ī saying: "Four *rak'ahs* before the *Zuhr* and four *rak'ahs* after the *Jumu'ah* should not be separated by a *salām*". Imām Muḥammad said: "We adhere to this and it is also the opinion of Abū Ḥanīfah".¹¹⁰⁹

¹¹⁰⁴ Abū Dāwūd, *k. al-ṣalāh*, *b. al-ṣalāh ba'da al-jumu'ah*.

¹¹⁰⁵ Muslim, *k. al-jumu'ah*, *b. faḍl man istama'a wa anṣata fī al-khuṭbah*.

¹¹⁰⁶ al-Samarqandī, *Tuhfat al-fuqahā* '93.

¹¹⁰⁷ Muslim, *k. al-jumu'ah*, *b. al-ṣalāh ba'da al-jumu'ah*.

¹¹⁰⁸ al-Ṭahāwī, *Sharḥ ma'ānī al-āthār*, i. 337.

¹¹⁰⁹ Abū Ḥanīfah, *K. al-āthār* 31.

CHAPTER 12: 'ĪD ṢALĀHS

EVERY COMMUNITY IN THE WORLD has their festival days where they are involved in recreation and amusement. Muslims have two festival days: the first is after fasting during the month of Ramaḍān, and the second, at the time of Ḥajj. The celebration of these two 'Īds and the *ṣalāhs* of 'Īd was prescribed in the second year of Hijrah. Anas reported: "When the Prophet ﷺ came to Madīnah they had two days of sport and amusement. The Prophet ﷺ said: 'Allāh, has exchanged these days for two days better than them: the day of breaking the fast and the day of sacrifice'".¹¹¹⁰

'Āishah said: "The Abyssinians were performing in the *masjid* on the day of 'Īd. I looked over the Prophet's shoulders and he lowered them a little so I could see them until I was satisfied and left".¹¹¹¹ Nubayshah narrated that the Prophet ﷺ said: "The days of *tashrīq* (i.e. the days in which the second 'Īd is celebrated) are days of eating and drinking and of remembering Allāh".¹¹¹²

WHAT IS RECOMMENDED ON THE DAY OF 'ĪD

It is Sunnah to do *ghusl* for 'Īd Ṣalāhs. Al-Fākih ibn Sa'd narrated that the Messenger of Allāh ﷺ took a bath on Fridays, the Day of 'Arafah and both 'Īds.¹¹¹³ Muḥammad al-Bāqir narrated that 'Alī used to take a bath on the day of 'Īd al-Fiṭr and on the day of 'Īd al-Aḍḥā before leaving for the *ṣalāh*.¹¹¹⁴ 'Abdullāh ibn 'Umar took a bath for 'Īd al-Fiṭr.¹¹¹⁵ Abū Ishāq narrated that 'Alqamah used to take a bath before leaving for 'Īd al-Fiṭr.¹¹¹⁶

¹¹¹⁰ al-Nasā'ī, *k. al-'īdayn*.

¹¹¹¹ al-Bukhārī, *k. al-'īdayn*, *b. al-ḥirāb wa al-daraq yawm al-'īd*.

¹¹¹² Muslim, *k. ṣalāt al-'īdayn*, *b. al-rukḥṣah fī al-la'ib alladhī lā ma'ṣiyata fīhī fī ayyām al-'īd*.

¹¹¹³ Aḥmad, *al-Musnad* 16766.

¹¹¹⁴ 'Abd al-Razzāq, *al-Muṣannaf*, iii. 309.

¹¹¹⁵ Mālik, *al-Muwatta'* 93.

¹¹¹⁶ 'Abd al-Razzāq, *al-Muṣannaf*, iii. 308.

after it, and he said that the Prophet ﷺ used to do so.¹¹⁰⁴ Abū Hurayrah reported that the Prophet ﷺ said: "Whoever makes *ghusl* on the day of *Jumu'ah* and then goes to the *masjid* and prays what has been prescribed for him, and remains quiet while the imām delivers the *khuṭbah*, and then prays with the imām, Allāh will forgive for him what is between that *Jumu'ah* and the next and an additional three days".¹¹⁰⁵

It is Sunnah to pray four *rak'ahs* after *Jumu'ah* according to Abū Ḥanīfah, and six *rak'ahs* according to Abū Yūsuf and Muḥammad. Al-Samarqandī stated that Ibn Mas'ūd came to Kufah and prayed four *rak'ahs* after *Jumu'ah*, then 'Alī came and he would pray six *rak'ahs* after *Jumu'ah*. Abū Ḥanīfah followed the practice of Ibn Mas'ūd whilst Abū Yūsuf and Muḥammad followed 'Alī's practice. It is narrated from Abū Yūsuf that one should pray four *rak'ahs* first, then two more *rak'ahs*. This is so one does not pray after the *fard* a prayer similar to it [in the number of *rak'ahs*].¹¹⁰⁶ Abū Hurayrah reported that the Prophet ﷺ said: "Whoever wants to pray after the *Jumu'ah* should pray four *rak'ahs*".¹¹⁰⁷ It has been narrated from 'Abdullāh ibn 'Umar that he prayed two *rak'ahs* after *Jumu'ah*, then he prayed four *rak'ahs*.¹¹⁰⁸

Imām Muḥammad narrated from Ibrāhīm al-Nakha'ī saying: "Four *rak'ahs* before the *Zuhr* and four *rak'ahs* after the *Jumu'ah* should not be separated by a *salām*". Imām Muḥammad said: "We adhere to this and it is also the opinion of Abū Ḥanīfah".¹¹⁰⁹

¹¹⁰⁴ Abū Dāwūd, *k. al-ṣalāh*, *b. al-ṣalāh ba'da al-jumu'ah*.

¹¹⁰⁵ Muslim, *k. al-jumu'ah*, *b. faḍl man istama'a wa anṣata fī al-khuṭbah*.

¹¹⁰⁶ al-Samarqandī, *Tuhfat al-fuqahā* '93.

¹¹⁰⁷ Muslim, *k. al-jumu'ah*, *b. al-ṣalāh ba'da al-jumu'ah*.

¹¹⁰⁸ al-Ṭahāwī, *Sharḥ ma'ānī al-āthār*, i. 337.

¹¹⁰⁹ Abū Ḥanīfah, *K. al-āthār* 31.

CHAPTER 12: 'ĪD ṢALĀHS

EVERY COMMUNITY IN THE WORLD has their festival days where they are involved in recreation and amusement. Muslims have two festival days: the first is after fasting during the month of Ramaḍān, and the second, at the time of Ḥajj. The celebration of these two 'Īds and the *ṣalāhs* of 'Īd was prescribed in the second year of Hijrah. Anas reported: "When the Prophet ﷺ came to Madīnah they had two days of sport and amusement. The Prophet ﷺ said: 'Allāh, has exchanged these days for two days better than them: the day of breaking the fast and the day of sacrifice'".¹¹¹⁰

'Āishah said: "The Abyssinians were performing in the *masjid* on the day of 'Īd. I looked over the Prophet's shoulders and he lowered them a little so I could see them until I was satisfied and left".¹¹¹¹ Nubayshah narrated that the Prophet ﷺ said: "The days of *tashrīq* (i.e. the days in which the second 'Īd is celebrated) are days of eating and drinking and of remembering Allāh".¹¹¹²

WHAT IS RECOMMENDED ON THE DAY OF 'ĪD

It is Sunnah to do *ghusl* for 'Īd Ṣalāhs. Al-Fākih ibn Sa'd narrated that the Messenger of Allāh ﷺ took a bath on Fridays, the Day of 'Arafah and both 'Īds.¹¹¹³ Muḥammad al-Bāqir narrated that 'Alī used to take a bath on the day of 'Īd al-Fiṭr and on the day of 'Īd al-Aḍḥā before leaving for the *ṣalāh*.¹¹¹⁴ 'Abdullāh ibn 'Umar took a bath for 'Īd al-Fiṭr.¹¹¹⁵ Abū Ishāq narrated that 'Alqamah used to take a bath before leaving for 'Īd al-Fiṭr.¹¹¹⁶

¹¹¹⁰ al-Nasā'ī, *k. al-īdayn*.

¹¹¹¹ al-Bukhārī, *k. al-īdayn*, *b. al-ḥirāb wa al-daraq yawm al-īd*.

¹¹¹² Muslim, *k. ṣalāt al-īdayn*, *b. al-rukḥṣah fī al-lā'ib alladhī lā ma'ṣiyata fīhī fī ayyām al-īd*.

¹¹¹³ Aḥmad, *al-Musnad* 16766.

¹¹¹⁴ 'Abd al-Razzāq, *al-Muṣannaf*, iii. 309.

¹¹¹⁵ Mālik, *al-Muwatta'* 93.

¹¹¹⁶ 'Abd al-Razzāq, *al-Muṣannaf*, iii. 308.

It is recommended that males put on their best clothing and use perfume before leaving for the *ʿId Ṣalāh*. Ḥasan ibn ʿAlī ibn Abī Ṭālib said: "The Messenger of Allāh ﷺ ordered us to wear the best clothes we could find for the two *ʿIds* and to apply the best perfume we could find and to sacrifice the best animal we could find".¹¹¹⁷ ʿAlī ibn al-Ḥusayn ibn Abī Ṭālib narrated that the Prophet ﷺ would wear a cloak specially designed for him on every *ʿId*.¹¹¹⁸ Nāfiʿ narrated that ʿAbdullāh ibn ʿUmar used to wear his best clothes on both *ʿIds*.¹¹¹⁹

It is recommended for *ʿId al-Fiṭr*, to eat something before going to prayer, while for *ʿId al-Aḍḥā* the eating should be delayed until one returns from the *ʿId Ṣalāh* and then one should eat from a sacrifice.¹¹²⁰ Anas reported: "The Prophet ﷺ would not go out on the festival of breaking the fast until he had eaten an odd number of dates".¹¹²¹ Buraydah reported: "The Prophet ﷺ would not go out on the day of breaking the fast, *ʿId al-Fiṭr*, until he had eaten, and on the day of sacrifice (*ʿId al-Aḍḥā*) he would not eat until he had returned (from *ṣalāh*)".¹¹²² Saʿīd ibn al-Musayyab said: "The people were ordered to eat before they went out on the day of breaking the fast".¹¹²³ Imām Muḥammad narrated on the authority of Abū Ḥanīfah about Ibrāhīm al-Nakhaʿī, that he used to eat on the day of *ʿId al-Fiṭr* before going for the *ṣalāh*, and did not eat on the day of *ʿId al-Aḍḥā* until he had returned from the *ṣalāh*. Imām Muḥammad said of this: "We adhere to it, and this is the opinion of Abū Ḥanīfah".¹¹²⁴

It is recommended that one take special care for the day of *ʿId al-Fiṭr* and the ten days of *Dhū al-Hijjah* by remembering Allāh and glorifying Him. ʿAbdullāh ibn ʿAbbās reported that the Prophet ﷺ said: "No good deeds done on other days are superior to those done on these days". The Companions asked: "O Messenger of Allāh ﷺ, not even *jihād* in the way of Allāh?" He said: "Not even *jihād*, save for the man who leaves with his life and wealth in the path of Allāh and returns with neither

¹¹¹⁷ al-Ḥākim, *al-Mustadrak*, iv. 256.

¹¹¹⁸ al-Bayhaqī, *al-Sunan al-kubrā*, k. *ṣalāt al-ʿidayn*, b. *al-zīnah li al-ʿid*.

¹¹¹⁹ Ibid.

¹¹²⁰ al-Kāsānī, *Badāʾiʿ al-ṣanāʾiʿ*, ii. 249.

¹¹²¹ al-Bukhārī, k. *al-ʿidayn*, b. *al-akl yawm al-fiṭr qabla al-khurūj*.

¹¹²² al-Tirmidhī, k. *al-jumuʿah*, b. *fī al-akl yawma al-fiṭr qabla al-khurūj*.

¹¹²³ Mālik, *al-Muwattaʿa* 96.

¹¹²⁴ Abū Ḥanīfah, *K. al-āthār* 54.

of them".¹¹²⁵ ʿAbdullāh ibn ʿUmar narrated that the Messenger of Allāh ﷺ said: "There is no day more honourable in Allāh's sight and no acts more beloved therein to Allāh than those in these ten days. So say the *tahلیل* لَا إِلَهَ إِلَّا اللَّهُ (there is no God but Allāh), the *takbīr*, اللَّهُ أَكْبَرُ (Allāh is the Greatest), and *tahmīd*, الْحَمْدُ لِلَّهِ (all praise is due to Allāh) a lot".¹¹²⁶

On *ʿId* days, it is Sunnah to pronounce the *takbīrs* on the way to and from the *muṣallā* (place where *ʿId Ṣalāh* is performed). The most authentic form of *takbīr* is related from ʿUmar and ʿAbdullāh ibn Masʿūd and is as follows: "اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ", Allāh is the Greatest, Allāh is the Greatest. There is no god but Allāh. Allāh is the Greatest, Allāh is the Greatest. All praise and thanks are due to Allāh". These *takbīrs* are *wājib* after every *ṣarḍ ṣalāh* in congregation. The time for these *takbīr* is from the *Fajr* of the day of ʿArafah until the time of the ʿAṣr on the thirteenth day of Dhū al-Hijjah. Imām Muḥammad narrated from ʿAlī ibn Abī Ṭālib that he would make the *takbīr* from the *Fajr Ṣalāh* of the Day of ʿArafah to ʿAṣr on the last day of *tashrīq*. Imām Muḥammad also said: "This is what we adhere to, but Abū Ḥanīfah did not adhere to it; rather he followed the opinion of ʿAbdullāh ibn Masʿūd who used to say the *takbīr* from the *Fajr Ṣalāh* of the Day of ʿArafah until the ʿAṣr Ṣalāh of the Day of *Naḥr* (Day of Sacrifice) he would say the *takbīr* in ʿAṣr then he would stop".¹¹²⁷

It is preferable to go to *Ṣalāt al-ʿId* by one route and then return home by another route. Jābir reported: "On the days of *ʿId*, the Prophet ﷺ would take different routes".¹¹²⁸ Abū Hurayrah said: "When the Prophet ﷺ went to *Ṣalāt al-ʿIdayn*, he would return by a different route".¹¹²⁹

People should congratulate each other on the days of *ʿId*. Jubayr ibn Nufayr reported: "When the Companions of the Prophet ﷺ met each other on the day of *ʿId*, they would say to each other, تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكَ, 'may Allāh accept it from us and you'." Ḥabīb ibn ʿUmar al-Anṣārī narrated from his father: "I met Wāthilah on the day of *ʿId* and I said, تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكَ,

¹¹²⁵ al-Bukhārī, k. *al-ʿidayn*, b. *faḍl al-ʿamal fī ayyām al-tashrīq*.

¹¹²⁶ Aḥmad, *al-Musnad* 5446.

¹¹²⁷ Abū Ḥanīfah, *K. al-āthār* 54.

¹¹²⁸ al-Bukhārī, k. *al-ʿidayn*, b. *man khālaṣa al-ṭarīq idhā rajaʿa yawm al-ʿid*.

¹¹²⁹ al-Tirmidhī, *abwāb al-ṣalāh*, b. *mā jāʿa fī khurūj al-nabī ṣallallāhu ʿalayhi wa sallama ilā al-ʿid*.

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¹¹¹⁷ al-Ḥākim, *al-Mustadrak*, iv. 256.

¹¹¹⁸ al-Bayhaqī, *al-Sunan al-kubrā*, k. *ṣalāt al-ʿidayn*, b. *al-zīnah li al-ʿid*.

¹¹¹⁹ Ibid.

¹¹²⁰ al-Kāsānī, *Badāʾiʿ al-ṣanāʿiʿ*, ii. 249.

¹¹²¹ al-Bukhārī, k. *al-ʿidayn*, b. *al-akl yawm al-fiṭr qabla al-khurūj*.

¹¹²² al-Tirmidhī, k. *al-jumuʿah*, b. *fī al-akl yawma al-fiṭr qabla al-khurūj*.

¹¹²³ Mālik, *al-Muwattaʿa* 96.

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¹¹²⁵ al-Bukhārī, k. *al-ʿidayn*, b. *faḍl al-ʿamal fī ayyām al-tashrīq*.

¹¹²⁶ Aḥmad, *al-Musnad* 5446.

¹¹²⁷ Abū Ḥanīfah, *K. al-āthār* 54.

¹¹²⁸ al-Bukhārī, k. *al-ʿidayn*, b. *man khālaṣa al-ṭarīq idhā rajaʿa yawm al-ʿid*.

¹¹²⁹ al-Tirmidhī, *abwāb al-ṣalāh*, b. *mā jāʿa fī khurūj al-nabī ṣallallāhu ʿalayhi wa sallama ilā al-ʿid*.

'may Allāh accept it from us and you'. Then he said: 'Yes, may Allāh accept it from us and you'.¹¹³⁰

ON WHOM IT IS WĀJIB

'*Id Ṣalāh* is *wājib* upon all those on whom *Jumu'ah Ṣalāh* is *fard*, i.e. on every free, adult, sane, resident and male Muslim who has the ability to attend the *ṣalāh*; it is not *wājib* upon a woman, child, traveller and an ill person who face hardship in attending the *muṣallā*.

Women are allowed to attend '*Id Ṣalāh* if it is safe for them. Umm 'Aṭiyyah reported: "We used to be ordered to come out on the day of '*Id* and even bring out virgin girls from their houses and menstruating women so that they might stand behind the men and say the *takbīr* along with them and invoke Allāh along with them and hope for the blessings of that day and for purification from sins".¹¹³¹ Ibn 'Abbās said that the Prophet ﷺ would take his wives and daughters to the two '*Ids*.¹¹³² 'Abdullāh ibn 'Abbās further reported: "I went out with the Prophet ﷺ on the day of either '*Ids*, and he prayed and gave a *khutbah*, and then he went to the women and admonished them, reminded them of Allāh, and ordered them to give charity".¹¹³³

However, if it is not safe, then women should not attend the '*Id Ṣalāh*. Imām Muḥammad said: "It is not pleasing for us that women go out for the two '*Ids*, except old women, and this is the opinion of Abū Ḥanīfah".¹¹³⁴

THE TIME AND PLACE

The time for '*Id Ṣalāh* begins from the time the sun is the length of a spear above the horizon until the sun reaches its meridian.¹¹³⁵ Yazīd ibn Khumayr al-Raḥabī said: "Abdullāh ibn Busr, the Companion of

¹¹³⁰ al-Ṭabarānī as cited in *Majma' al-zawā'id*, k. al-ṣalāh, b. al-tahni'ah bi al-'id.

¹¹³¹ al-Bukhārī, k. al-'idayn, b. khurūj al-nisā' wa al-huyyaq ilā al-muṣallā.

¹¹³² Ibn-Mājah, k. iqāmat al-ṣalāh wa al-sunnah fihā, b. mā jā'a fī khurūj al-nisā' fī al-'idayn.

¹¹³³ al-Bukhārī, k. al-'idayn, b. khurūj al-ṣibyān ilā al-muṣallā.

¹¹³⁴ Abū Ḥanīfah, *K. al-āthār* 53.

¹¹³⁵ al-Kāsānī, *Badā'ī al-ṣanā'ī*, ii. 242.

the Messenger of Allāh ﷺ, came out along with the people on the day of '*Id al-Fiṭr* or '*Id al-Aḍḥā*. He disliked the delay of the imām, and said we would finish at this moment, that is, at the time of forenoon".¹¹³⁶ It is narrated that the Prophet ﷺ prayed the '*Id Ṣalāh* while the sun was one or two spears above the horizon.¹¹³⁷ Nāfi' said: "Abdullāh ibn 'Umar prayed *Fajr* in the *masjid* of the Prophet ﷺ; then he would go straight to the place of '*Id Ṣalāh*".¹¹³⁸ Ibrāhīm al-Nakha'ī said: "They used to pray *Fajr Ṣalāh* in '*Id* clothes".¹¹³⁹ Jābir narrated from Muḥammad ibn 'Alī, 'Amir and 'Aṭā' saying: "One should not leave for the '*Id Ṣalāh* until the sun rises".¹¹⁴⁰

If the people miss '*Id al-Fiṭr Ṣalāh* on the 1st of *Shawwal*, then they can pray the next day; but if they miss the second day as well, then they cannot pray after it, and there is no *qadā'*. If people miss the '*Id al-Aḍḥā Ṣalāh* on the 10th of *Dhū al-Hijjah*, then they can pray the next day; if they miss the second day, then they can pray the third day.¹¹⁴¹

As for the place of '*Id Ṣalāh*, it can be prayed in the *masjid*, though it is preferable to do it in the *muṣallā*, i.e. a place outside specified for '*Id ṣalāhs* and other large gatherings, as long as there is no excuse or reason to do otherwise (for example rain). The Prophet ﷺ would pray the two '*Ids* in the outskirts of Madīnah: he never prayed it in his *masjid*, except once and that because it was raining. Abū Hurayrah reported that it was raining on the day of '*Id*, so the Prophet ﷺ led them in *Ṣalāt al-'Id* in the *masjid*.¹¹⁴²

HOW TO PRAY 'ID ṢALĀHS

The '*Id Ṣalāh* consists of two *rak'ahs* during which it is *wājib* to pronounce six additional *takbīrs*. Three *takbīrs* should be recited in the first *rak'ah* after the *takbīr taḥrīmah* and the opening supplication but before the Qur'ānic recital. In the second *rak'ah*, the remaining three *takbīrs*

¹¹³⁶ Abū Dāwūd, k. al-ṣalāh, b. waqt al-khurūj ilā al-'id.

¹¹³⁷ See: al-Kāsānī, *Badā'ī al-ṣanā'ī*, ii. 242.

¹¹³⁸ Ibn Abī Shaybah, *al-Muṣannaḥ*, i. 486.

¹¹³⁹ Ibid., i. 487.

¹¹⁴⁰ Ibid.

¹¹⁴¹ al-Kāsānī, *Badā'ī al-ṣanā'ī*, ii. 242.

¹¹⁴² Abū Dāwūd, k. al-ṣalāh, b. yuṣallā bi al-nās al-'id fī al-masjid idhā kāna yawm maṭar.

should be said after recitation of the Qur'ān and before *rukū'*. Imām Muḥammad, after narrating this from 'Abdullāh ibn Mas'ūd, said: "This is also the opinion of Abū Ḥanīfah".¹¹⁴³ It is preferable to raise one's hands in these additional *takbīrs* as one raises one's hands in the opening *takbīr*. The Prophet ﷺ said: "Hands should not be raised except in seven places". Among those place, he mentioned the *takbīrs* of 'Id as well. Imām Abū Ḥanīfah stated that there should be silence between each *takbīr* equivalent to the time it takes to say *subḥānallāh* three times.¹¹⁴⁴

There is no *adhān* or *iqāmah* in the 'Id Ṣalāh. When the Messenger of Allāh ﷺ went to the *muṣallā*, he would perform the *ṣalāh* without any *adhān* or *iqāmah*. 'Abdullāh ibn 'Abbās and Jābir both reported that there was no *adhān* on the day of breaking the fast or on the day of sacrifice.¹¹⁴⁵ Imām Muḥammad narrated from Ibrāhīm al-Nakha'i: "'Id Ṣalāhs are alone without any *adhān* or *iqāmah*".¹¹⁴⁶

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¹¹⁴³ Abū Ḥanīfah, *K. al-āthār* 53.

¹¹⁴⁴ al-Kāsānī, *Badā'ī' al-ṣanā'ī'*, ii. 244.

¹¹⁴⁵ al-Bukhārī, *k. al-īdayn*, b. *al-mashy wa al-rukūb ilā al-īd bighayr adhān wa lā iqāmah*; Muslim, *k. ṣalāt al-īdayn*.

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¹¹⁵³ 'Abd al-Razzāq, *al-Muṣannaḥ*, iii. 273.

¹¹⁵⁴ Ibid.

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¹¹⁵³ 'Abd al-Razzāq, *al-Muṣannaf*, iii. 273.

¹¹⁵⁴ Ibid.

¹¹⁵⁵ Ibid.

¹¹⁵⁶ Muḥammad, *al-Muwatta'*, i. 612-613.

CHAPTER 13: OCCASIONAL ṢALĀHS

ṢALĀT AL-KUSŪF

ṢALĀT AL-KUSŪF (the solar eclipse ṣalāh) is Sunnah, and it consists of two rak'ahs, and should be done in congregation. As in any ṣalāh, in each rak'ah there is one rukū' and two sajdahs, and the imām prolongs the recitation in both of them. Furthermore, the imām recites silently,¹¹⁵⁷ and then makes du'ās until the sun reappears. This ṣalāh must be led by the people's imām who leads the Jumu'ah. If he is not present, then the people cannot pray in congregation, and must pray individually. There is no khutbah for the sun's eclipse.¹¹⁵⁸

Al-Nu'mān ibn Bashīr said: "The Messenger of Allāh ﷺ prayed the Ṣalāt al-kusūf with us like one of your ṣalāhs. He went into rukū' and performed sajdah, praying two rak'ahs with two rukū's, and supplicated to Allāh until the sun clearly reappeared".¹¹⁵⁹ Ibrāhīm al-Nakha'ī said: "They (the Companions) used to say: 'When that happens then pray your ṣalāh until the sun is clear'".¹¹⁶⁰ Samurah ibn Jundub said: "The Prophet ﷺ led the ṣalāh during the solar eclipse and did not recite aloud".¹¹⁶¹ Qabṣah al-Hilālī narrated that the Prophet ﷺ said: "If you see that (i.e. an eclipse), pray as you pray the obligatory ṣalāh".¹¹⁶²

Imām Muḥammad said: "We adhere to it. We hold that in every rak'ah there will be one rukū' and two sajdahs like the other ṣalāhs. We hold that the people will pray in congregation during the solar eclipse, which will be led by the imām who leads Jumu'ah Ṣalāh". Furthermore,

¹¹⁵⁷ This is the opinion of Abū Ḥanīfah; though Abū Yūsuf says that the recitation should be made aloud. Imām Muḥammad narrated both opinions. The fatwā is on the opinion of Abū Ḥanīfah. (al-Samarqandī, *Tuhfat al-fuqahā* '88.)

¹¹⁵⁸ al-Samarqandī, *ibid*.

¹¹⁵⁹ Abū Dāwūd, *k. al-ṣalāh, b. man qāla yarka'u rak'atayn*; al-Nasā'ī, *k. al-kusūf, b. naw' ākhar*.

¹¹⁶⁰ Ibn Abī Shaybah, *al-Muṣannaḥ, ii. 220*.

¹¹⁶¹ *Ibid.*, *ii. 222*.

¹¹⁶² al-Nasā'ī, *k. al-kusūf, b. naw' ākhar*.

The Book of Ṣalāh

Imām Muḥammad also said: "It has not come to our knowledge that the Prophet ﷺ read the Qur'ān aloud in it; though it has come to our knowledge that 'Alī ibn Abī Ṭālib read the Qur'ān aloud in it at Kufah. We consider it preferable not to read the Qur'ān aloud. If the solar eclipse happens at a time when it is not the (permitted) time of ṣalāh: at the time of sunrise, midday, or after 'Aṣr, then there will be no ṣalāh at that time; there is rather a supplication until the eclipse passes or the ṣalāh becomes lawful then ṣalāh should be done if anything of the eclipse remains".¹¹⁶³

There is no ṣalāh in congregation for a lunar eclipse, earthquake or any other disaster,¹¹⁶⁴ rather each person does the ṣalāh individually. Imām Muḥammad said: "As for a lunar eclipse, people pray individually, and not in congregation, neither with the imām, nor with anyone else. Similarly, in all upheavals of nature (catastrophes) there is no ṣalāh in congregation".¹¹⁶⁵ 'Ā'ishah narrated that the Messenger of Allāh ﷺ said: "The sun and the moon are two signs from among Allāh's Signs and there is no eclipse due to the life or death of anyone. If you see that [eclipses] supplicate to Allāh, glorify His greatness, give charity and pray".¹¹⁶⁶

ṢALĀT AL-ISTISQĀ'

Ṣalāt al-istisqā' refers to the ṣalāh for seeking rain. Abū Ḥanīfah holds that there is no specific ṣalāh prescribed as Sunnah which is done in congregation when petitioning Allāh for rain. If the people pray Ṣalāt al-istisqā' individually, it is permitted. The ṣalāh done as a petition for rain is a du'ā' and a seeking of forgiveness according to Abū Ḥanīfah.¹¹⁶⁷ Allāh says on the tongue of Nūh ﷺ: "I said to them: 'Ask forgiveness from your Lord, Verily, He is Oft-Forgiving; He will send rain to you in abundance; and give you increase in wealth and children, and bestow on you gardens and bestow on you rivers'".¹¹⁶⁸ Anas ibn Mālik narrated: "A man came to the Prophet ﷺ and said: 'Livestock are destroyed and the roads are cut off'. So Allāh's

¹¹⁶³ Abū Ḥanīfah, *K. al-āthār* 58.

¹¹⁶⁴ al-Samarqandī, *Tuhfat al-fuqahā* '88.

¹¹⁶⁵ Abū Ḥanīfah, *K. al-āthār* 58.

¹¹⁶⁶ Muslim, *k. al-kusūf, b. ṣalāt al-kusūf*.

¹¹⁶⁷ al-Samarqandī, *Tuhfat al-fuqahā* '89.

¹¹⁶⁸ Nūh 10-12.

Messenger ﷺ invoked Allāh for rain and it rained from that Friday till the next Friday. The same person came again and said, 'Houses have collapsed, roads are cut off, and the livestock are destroyed. Please pray to Allāh to withhold the rain'. Allāh's Messenger ﷺ said, 'O Allāh, Let it rain on the plateaus, on the hills, in the valleys and over the places where trees grow'. So the clouds lifted off from Madīnah as clothes are lifted off".¹¹⁶⁹

Abū Yūsuf and Muḥammad hold in this context that the people are led in the *ṣalāh* in two *rak'ahs* and the recitation is made aloud. Then there is a *khuṭbah*, and one faces the *qiblah* making *du'ā'* and the imām reverses his cloak. The people, however, do not turn their cloaks around.¹¹⁷⁰

ʿĀ'ishah said: "The people complained to the Messenger of Allāh ﷺ about lack of rain, so he gave orders for a pulpit, and when it was set up for him, he appointed a day for the people to gather. He came out on that day when the sun had just appeared and sat down on the pulpit. He extolled Allāh's Greatness and praised Him. Then he said: 'You have complained of drought in your areas and of delay in receiving rain at the beginning of its season. You have been ordered by Allāh to supplicate to Him and He has promised that He will answer your prayers'. Then he said: 'All praise is for Allāh, the Lord of the people, the Compassionate, the Merciful, the King of the Day of Judgement. There is no god but Allāh Who does what He wishes. O Allāh, there is no god but You. You are the Self-sufficient and we are the poor. Send down rain upon us and make it a source of strength and satisfaction for us'. He then raised his hands and kept raising them till the whiteness of his armpits could be seen. After this, he turned his back to the people and reversed his cloak, keeping his hands raised. Finally, he faced the people, descended from the pulpit, and prayed two *rak'ahs*. At that time Allāh produced a cloud, thunder and lightning. And, by Allāh's permission, it rained and before he reached the *masjid* there was flooding. Then he saw how quickly the people were running for shelter, he smiled until his molar teeth could be seen. He said: 'I bear witness that Allāh has power over all things and I am Allāh's slave and Messenger'".¹¹⁷¹

¹¹⁶⁹ al-Bukhārī, *k. al-istisqā'*, *b. al-istisqā' fī al-masjid al-jāmī'*; Muslim, *k. ṣalāt al-istisqā'*, *b. al-du'ā' fī al-istisqā'*.

¹¹⁷⁰ al-Samarqandī, *Tuhfat al-fuqahā'* 89.

¹¹⁷¹ al-Hākim, *al-Mustadrak*, i. 476.

ṢALĀT AL-KHAWF

Ṣalāt al-khawf refers to *ṣalāh* in situations of fear. To do *ṣalāh* is a firm command of Allāh and is prescribed for the benefit of people. Their function as individuals and in society depends on the proper offering of *ṣalāh*. The benefit of *ṣalāh* is such that even in situations of fear, conflict or strife, people should offer it in order to deserve Allāh's help in that situation and generally. According to Sayyid Abū al-Ḥasan ʿAlī Nadwī: "*Ṣalāh* is a more secure, a more soothing, pleasing and comforting refuge for the believer than the lap of the mother is for a weak and orphaned child. Just as when the child feels hurt or is annoyed or seized with fear or afflicted with thirst or hunger, it clings to its mother or sits on her lap thinking that now it is safe. *Ṣalāh* is the greatest shelter and haven of peace for the believer. It is the rope, strong and unbreakable, which is stretched between him and his Lord and Creator. He can gain the assurance of safety by holding it whenever he wants. It is the sustenance for his soul, balm for his wound and panacea for his ills".¹¹⁷²

In times of war and fear Muslims are given concessions in their prayers. The Qur'ān says: "*When you (O Messenger) are with them, and lead them in ṣalāh, let one party of them stand up in ṣalāh with you, taking their arms with them; when they finish their sajdahs, let them take their positions in the rear and let the other party come up which have not yet prayed and let them pray with you, taking all the precautions, and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no blame on you if you put away your arms because of the inconvenience of rain or because you are ill; but take every precaution for yourselves. Verily Allāh has prepared a humiliating torment for the disbelievers*".¹¹⁷³

How to perform this *ṣalāh*

If the people are travellers, then the imām will pray two *rak'ahs* with them. The imām separates the people into two groups, one group facing the enemy and one group behind him whom he leads in *ṣalāh*: he does one *rak'ah* and two *sajdahs*, and when he raises his head from the second *sajdah*, those praying go off to face the enemy, and the other group come and the imām does a *rak'ah* and two *sajdahs* with them.

¹¹⁷² Abū al-Ḥasan ʿAlī Nadwī, *The Four Pillars of Islam* 21.

¹¹⁷³ *al-Nisā'* 101-102.

The imām then says the *tashahhud*, the final *salām* and they then go to face the enemy; the first group return and they do a *rak'ah* and two *sajdahs* individually without recitation, say the *tashahhud* and the final *salām*, and then go to face the enemy. Then the other group comes and they make a *rak'ah* and two *sajdahs* with a recitation, and then make the *tashahhud* and the final *salām*.

‘Abdullāh ibn ‘Umar said: “The Messenger of Allāh ﷺ prayed one *rak'ah* with one group while the other group faced the enemy. At that point, those who had prayed took the place of their Companions facing the enemy and the second group came and prayed one *rak'ah* with the Prophet ﷺ and then he did the *taslīm*. Then each group completed their *ṣalāh* individually doing the remaining one *rak'ah*.”¹¹⁷⁴

If the people are in their own locality, the imām leads the first group in two *rak'ahs* and then the second group in two *rak'ahs*.¹¹⁷⁵

At *Maghrib* the imām does two *rak'ahs* with the first group and one *rak'ah* with the second.¹¹⁷⁶

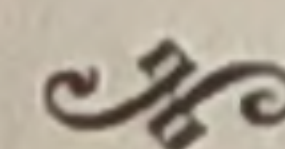
The condition is that those in the *ṣalāh*, do not fight while doing the *ṣalāh*; doing so invalidates the *ṣalāh*. If the danger is still more pressing, they do the *ṣalāh* individually, and on their mounts, making gestures in place of the *rukū'* and *sajdah* movements, in whatever direction is possible if they are unable to face the *qiblah*. ‘Abdullāh ibn ‘Umar narrated that the Prophet ﷺ said: “If the enemy are more in number, then the people should pray standing or riding”.¹¹⁷⁷

¹¹⁷⁴ al-Bukhārī, k. *al-khawf*, b. *ṣalāt al-khawf*.

¹¹⁷⁵ al-Kāsānī, *Badā'ī al-ṣanā'ī*, ii. 150.

¹¹⁷⁶ Ibid., ii, 153.

¹¹⁷⁷ al-Bukhārī, k. *al-khawf*, b. *ṣalāt al-khawf rijālan wa rukbānan*.



كتاب الجنائز

THE BOOK OF FUNERAL ṢALĀH

CHAPTER 1: DEATH

DEATH IS ONLY THE COMPLETION of one phase of life and a bridge to the other in which servanthood in this earthly life is rewarded. It is not a subject to be avoided or hidden. Islam provides guidance for death, its preparation, dealing with it when it arrives and for its remembrance. Therefore, one should reflect often about death and prepare for it. Abū Hurayrah said that Allāh's Messenger ﷺ said: “You should remember the reality that brings an end to all worldly joys and pleasures, namely, death”.¹¹⁷⁸ ‘Abdullāh ibn ‘Umar reported: “I came to the Prophet ﷺ and I was the tenth in a group of ten. A man from among the Anṣār got up and said: ‘O Prophet ﷺ of Allāh, who are the most wise and the most prudent among the people?’ He replied: ‘Those who most remember death and prepare for it. Those are the wise who were granted honour and nobility in this world and in the Hereafter’.”¹¹⁷⁹

WHAT IS PREFERABLE AT THE TIME OF DEATH

Upon death, one should remember Allāh's mercy and have good thoughts about Him. Jābir ibn ‘Abdullāh reported: “I heard the Messenger of Allāh ﷺ saying, three nights before his death, ‘Let none of you die

¹¹⁷⁸ al-Tirmidhī, k. *al-zuhd*, b. *mā jā'a fī dhikr al-mawt*; al-Nasā'ī, k. *al-janā'iz*, b. *kathrat dhikr al-mawt*; Ibn Mājah, k. *al-zuhd*, b. *dhikr al-mawt wa al-istīdād lahu*.

¹¹⁷⁹ Ibn Abī al-Dunyā, k. *al-mawt*, al-Ṭabarānī, *al-Mu'jam al-ṣaghīr* as cited in *al-Muntaqā min kitāb al-Targhīb wa al-tarhīb li al-Mundhirī*, ii 866

except with good thoughts about Allāh'.¹¹⁸⁰ Jābir also reported that the Prophet ﷺ said: "Everyone will be raised on the Day of Resurrection in the condition in which he died".¹¹⁸¹ Anas narrated: "The Prophet ﷺ went to see a young man who was on his deathbed. The Prophet ﷺ asked him: 'How are you?' The young man said: 'I hope from Allāh and fear Him'. The Prophet ﷺ said: 'These two things never gather in the heart of a person at such a time, but Allāh will grant him what he hopes for and shelter him from what he fears'.¹¹⁸²

It is preferable to make the dying person lie on his right side facing the *qiblah* as one is laid in the grave.¹¹⁸³ Abū Qatādah narrated: "Upon arrival in Madīnah, the Prophet ﷺ enquired about al-Barā' ibn Ma'rūr. The people told the Prophet ﷺ that he had died, and had willed one-third of his property to the Prophet ﷺ and that his face be turned toward the Ka'bah at the time of his death. Hearing this, the Prophet ﷺ praised him".¹¹⁸⁴ Fāṭimah, the daughter of the Prophet ﷺ, at the time of her death, turned towards the Ka'bah and lay on her right hand.¹¹⁸⁵ Ibrāhīm al-Nakha'ī said: "They preferred to face the dying person towards the *qiblah*".¹¹⁸⁶ The same is narrated from Ḥasan al-Baṣrī and 'Aṭā' ibn Abī Rabāḥ.¹¹⁸⁷

It is Sunnah to do *talqīn*, i.e. persuading the dying person to say, لَا إِلَهَ إِلَّا اللَّهُ "There is no god but Allāh". Abū Hurayrah and Abū Sa'īd al-Khudrī reported that the Prophet ﷺ said: "Persuade your dying people to say لَا إِلَهَ إِلَّا اللَّهُ".¹¹⁸⁸ Abū Dharr narrated: "Allāh's Messenger ﷺ said: 'Someone came to me from my Lord and gave me the good tidings

¹¹⁸⁰ Muslim, *k. al-jannah wa ṣifat na'imihā wa ahlihā, b. al-amr bi ḥusn al-zann billāh ta'alā 'inda al-mawt.*

¹¹⁸¹ Muslim, *k. al-jannah, b. al-amr bi ḥusn al-zann billāh ta'alā 'inda al-mawt.*

¹¹⁸² al-Tirmidhī, *k. al-janā'iz, b. mā jā'a anna al-mu'min yamūtu bi 'arq al-jabīn*; Ibn Mājah, *k. al-zuhd, b. dhikr al-mawt wa al-istidād lahu.*

¹¹⁸³ al-Kāsānī, *Badā'ī al-ṣanā'ī*, ii. 302.

¹¹⁸⁴ al-Hākim, *al-Mustadrak, i. 505*; al-Hākim observed: "I know of no ḥadīth, other than this one, with regard to turning the face of a dying person towards the Ka'bah".

¹¹⁸⁵ Aḥmad, *al-Musnad* 27656.

¹¹⁸⁶ Ibn Abī Shaybah, *al-Muṣannaf, ii. 447.*

¹¹⁸⁷ Ibid.

¹¹⁸⁸ Muslim, *k. al-janā'iz, b. talqīn al-mawtā lā ilāha illā Allāh.*

that if any of my *ummah* dies associating none along with Allāh, he will enter Paradise'. I asked: 'Even if he committed adultery and theft?' He replied: 'Even if he committed adultery and theft'.¹¹⁸⁹ Mu'adh ibn Jabal narrated that the Messenger of Allāh ﷺ said: "He whose last words are لَا إِلَهَ إِلَّا اللَّهُ shall enter Paradise".¹¹⁹⁰ Umar said: "Be near your dying people, persuade them to recite لَا إِلَهَ إِلَّا اللَّهُ, close their eyes and read the Qur'ān next to them".¹¹⁹¹ Ibrāhīm al-Nakha'ī narrated that 'Alqamah instructed in his will that al-Aswad should prompt him to say لَا إِلَهَ إِلَّا اللَّهُ.¹¹⁹²

It is recommended that one recites Sūrah *Yāsīn* next to the dying person. Ma'qil ibn Yasār narrated that the Prophet ﷺ said: "Recite in the presence of your men departing from this world", i.e. recite *Yāsīn*.¹¹⁹³ In another narration, the Prophet ﷺ said: "*Yāsīn* is the heart of the Qur'ān. None recites it seeking the pleasure of Allāh and the Hereafter, but will be forgiven. So recite it to your dead".¹¹⁹⁴

As soon as someone dies, it is recommended that their eyes be closed, because if they are left otherwise, it will have a bad effect on people.¹¹⁹⁵ The Prophet ﷺ visited Abū Salamah after his death, closed his eyes and said: "When a soul is seized, the eyesight follows it".¹¹⁹⁶ Yaḥyā ibn Abī Rāshid al-Baṣrī narrated that Umar said to his son at the time of his death: "When I die, then close my eyes."¹¹⁹⁷ Bakr said: "When you close the eyes of the dead person, then say بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ".¹¹⁹⁸

WHAT IS RECOMMENDED FOR THE BEREAVED

Allāh says in the Qur'ān: "O you who believe, seek help in patience and ṣalāh. Truly, Allāh is with the patient. And say not of those who are killed in the path of Allāh, 'They are dead'. Nay, they are living, but you perceive it not. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives

¹¹⁸⁹ al-Bukhārī, *k. al-janā'iz, b. fī al-janā'iz wa man kāna ākhīru kalāmihī lā ilāha illā allāh.*

¹¹⁹⁰ Abū Dāwūd, *k. al-janā'iz, b. fī al-talqīn.*

¹¹⁹¹ 'Abd al-Razzāq, *al-Muṣannaf, iii. 386.*

¹¹⁹² Ibn Abī Shaybah, *al-Muṣannaf, ii. 446.*

¹¹⁹³ Ibn Mājah, *k. al-janā'iz, b. mā jā'a fīmā yuqālu 'ind al-marīḍ idhā huḍira.*

¹¹⁹⁴ Abū Dāwūd, *k. al-janā'iz, b. al-qirā'ah 'inda al-mayyit.*

¹¹⁹⁵ al-Kāsānī, *Badā'ī al-ṣanā'ī*, ii. 304-5.

¹¹⁹⁶ Muslim, *k. al-janā'iz, b. ighmād al-mayyit wa al-du'ā' lahu idhā huḍira.*

¹¹⁹⁷ Ibn Abī Shaybah, *al-Muṣannaf, ii. 448.*

¹¹⁹⁸ Ibid.

and fruits, but give glad tidings to the patient, who, when afflicted with calamity, says: 'Truly, to Allāh we belong and truly to Him we shall return'. They are those on whom are blessings from their Lord, and mercy, and it is they who are the guided ones".¹¹⁹⁹

On the basis of the above verses, it is recommended that when someone loses any of his family members or friends they should be patient, and realise that everyone has to return to Allāh. No one is going to live here forever. Anas ibn Mālik narrated that the Prophet ﷺ passed by a woman crying next to a grave. He said to her: "Fear Allāh and be patient".¹²⁰⁰ In another version it is reported that the Prophet ﷺ said: "Patience is to be shown at the first shock".¹²⁰¹ It is recommended that on hearing of the death of a Muslim, one should invoke Allāh. Umm Salamah said: "I heard the Prophet ﷺ saying: 'If a slave of Allāh is afflicted with a trouble and says:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ آجِرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

"Truly, to Allāh we belong and truly to Him we shall return. O Allāh, Reward me in this trouble and replace it with something better", Allāh will accept his prayer, grant him reward for his trouble, and replace it with something better". She said: "When Abū Salamah [my husband] died, I invoked Allāh in the words taught to me by the Prophet ﷺ and Allāh did grant me someone better than him, i.e. He gave me the Messenger of Allāh ﷺ as a husband".¹²⁰²

Wailing loudly over the dead is disliked. Abū Mālik al-Ash'arī narrated that the Prophet ﷺ said: "Wailing over the dead is a practice of the [time of] ignorance; a professional wailer, unless she repents before her death, will be raised on the Day of Judgement wearing a garment of tar and an armour of blistering pus".¹²⁰³ Jarīr, a client of Mu'āwiyah, narrated that Mu'āwiyah delivered a sermon in Hims and mentioned in his sermon that Allāh's Messenger prohibited bewailing over the dead.¹²⁰⁴ Umm

¹¹⁹⁹ *al-Baqarah* 153-7.

¹²⁰⁰ *al-Bukhārī*, k. *al-janā'iz*, b. *qawl al-rajul li al-ma'rah 'inda al-qabr isbirī*.

¹²⁰¹ *Ibn Mājah*, k. *al-janā'iz*, b. *mā jā'a fī al-ṣabr 'alā al-muṣībah*.

¹²⁰² *Muslim*, k. *al-janā'iz*, b. *mā yuqāl 'inda al-muṣībah*.

¹²⁰³ *Muslim*, k. *al-janā'iz*, b. *al-tashdīd fī al-niyāḥah*.

¹²⁰⁴ *Ibn Majah*, k. *al-janā'iz*, b. *al-nahy 'an al-niyāḥah*.

ʿAyyah reported: "The Messenger of Allāh ﷺ made us pledge that we would not wail over the dead".¹²⁰⁵

However, weeping over the dead is permissible, as long as there is no crying aloud and wailing. ʿAbdullāh ibn ʿUmar reported that the Prophet ﷺ said: "Allāh does not punish a person for shedding tears or feeling pain in his heart. But He does punish, though He may show mercy, because of what he utters with this", and then he pointed to his tongue.¹²⁰⁶ The Prophet ﷺ wept over the death of his son, Ibrāhīm, and said: "The eyes shed tears and the heart feels pain, but we utter only what pleases our Lord. O Ibrāhīm, We are grieved by your departure".¹²⁰⁷ He also wept when his granddaughter, Umāmah, daughter of Zaynab, died. At this Sa'd ibn ʿUbādah said: "O Messenger of Allāh ﷺ, are you weeping?" The Prophet ﷺ replied: "This weeping is the mercy that Allāh has placed in the hearts of His slaves. And surely Allāh bestows mercy upon those who are merciful among His slaves".¹²⁰⁸

It is not permissible for a woman to mourn for more than three days on the death of a near relative, except in the case of her husband's death, when she will mourn for four months and ten days. Umm ʿAyyah narrated that the Messenger of Allāh ﷺ said: "A woman should not mourn for any deceased person for more than three days, except in the case of her husband's death, which she may mourn for a period of four months and ten days. A woman in mourning should not wear brightly coloured clothes, but rather a plain dress. During this period she should not use any adornment or eye makeup, nor wear any perfume, nor dye her hands and feet with henna, nor comb her hair, except at the end of her menstruation period, when she may use some cleaning or refreshing agents such as perfume, etc, to get rid of any offensive smell left over from her period".¹²⁰⁹

¹²⁰⁵ *al-Bukhārī*, k. *al-janā'iz*, b. *mā yunhā 'an al-nawḥ wa al-bukā' wa al-zajr 'an dhālik*.

¹²⁰⁶ *al-Bukhārī*, k. *al-janā'iz*, b. *al-bukā' 'inda al-marīd*.

¹²⁰⁷ *al-Bukhārī*, k. *al-janā'iz*, b. *qawl al-nabī ṣallallāhu 'alayhi wa sallam innā bika lamahzūnūn*; *Muslim*, k. *al-faḍā'il*, b. *rahmatihī al-ṣibyān wa al-'iyāl*.

¹²⁰⁸ *al-Bukhārī*, k. *al-janā'iz*, b. *qawl al-nabī ṣallallāhu 'alayhi wa sallam yu'adhdhabu al-mayyitu bi ba'ḍ bukā'i ahlihi*; *Muslim*, k. *al-janā'iz*, b. *al-bukā' 'alā al-mayyit*.

¹²⁰⁹ *al-Bukhārī*, k. *al-ṭalāq*, b. *talbasu al-ḥaddāḥ thiyāb al-'aṣb*; *Muslim*, k. *al-ṭalāq*, b. *wujūb al-iḥdād*.

It is recommended that others should prepare food for the bereaved family and not leave them to do it for themselves. 'Abdullāh ibn Ja'far reported that the Messenger of Allāh ﷺ said: "Prepare some food for the family of Ja'far, for what has befallen them is keeping them preoccupied".¹²¹⁰ It is disliked for the deceased's family to prepare food for people coming to express their condolences. Abū al-Bukhturī said: "The food at the house of the dead is from the custom of *jāhiliyyah*".¹²¹¹ This is also narrated from 'Umar ibn al-Khaṭṭāb, Sa'īd ibn Jubayr and 'Umar ibn 'Abd al-'Azīz.¹²¹²

Offering condolences to the family of the deceased is desirable.¹²¹³ Al-Qāsim ibn Muḥammad narrated that the Prophet ﷺ used to console Muslims in their distress.¹²¹⁴ 'Amr ibn Ḥazm narrated that the Prophet ﷺ said: "No believer consoles his brother in distress, but Allāh will attire him with an apparel of honour on the Day of Resurrection".¹²¹⁵ It is recommended, however, that condolences be only offered once.¹²¹⁶ The condolences may be offered up to three days after death. If the person either offering or receiving condolences was not present at the time of death, then they may be offered at a later period.¹²¹⁷

Condolences may be presented in any words; it is preferable, however, to use the wording narrated from the Prophet ﷺ.¹²¹⁸ Usāmah ibn Zayd reported: "A daughter of the Prophet ﷺ sent him a message to come to her house, because a son of hers had died. In response he sent her a message with his regards saying *لِلَّهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى* 'Surely to Allāh belongs what He has taken, and to Him belongs what

¹²¹⁰ Abū Dāwūd, *k. al-janā'iz*, *b. ṣan'at al-ta'ām li ahl al-mayyit*; al-Tirmidhī, *abwāb al-janā'iz*, *b. mā jā'a fī al-ta'ām li ahl al-mayyit*; Ibn Mājah, *k. al-janā'iz*, *b. mā jā'a fī al-ta'ām yub'athu ilā ahl al-mayyit*.

¹²¹¹ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 486.

¹²¹² Ibid., ii. 487.

¹²¹³ See: *al-Fatāwā al-hindiyyah*, i. 167.

¹²¹⁴ 'Abd al-Razzāq, *al-Muṣannaf*, iii. 395.

¹²¹⁵ Ibn Mājah, *k. al-janā'iz*, *b. mā jā'a fī thawāb man 'azzā muṣāban*.

¹²¹⁶ See: *al-Fatāwā al-hindiyyah*, i. 167.

¹²¹⁷ Ibid.

¹²¹⁸ Ibid.

He has given. For everything He has set a time. So be patient and be content'.¹²¹⁹

If one gives condolences to a non-Muslim for a Muslim relative, one should say: "May Allāh give you the best of condolences and grant forgiveness to your beloved deceased". If both the deceased and the one to whom condolences are given are non-Muslims, then one should say: "May Allāh grant you a substitute".¹²²⁰

¹²¹⁹ al-Bukhārī, *k. al-janā'iz*, *b. qawl al-nabī ṣallallāhu 'alayhi wa sallam yu'adhdhabu al-mayyit*.

¹²²⁰ See: *al-Fatāwā al-hindiyyah*, i. 167.

CHAPTER 2: WASHING

WASHING THE BODY of a dead Muslim is a communal obligation. It is reported that the Prophet ﷺ said "A Muslim has six rights over other Muslims". Then he counted them and included washing the deceased.¹²²¹

The body of a deceased Muslim, other than a *shahīd* (martyr), should be washed. If more than half of a Muslim's body, or half of the body with the head is found, then it should be washed and the funeral *ṣalāh* be offered on it; otherwise it should not be washed nor should any funeral *ṣalāh* be offered on it, and it should be wrapped in a piece of cloth and buried.¹²²²

HOW THE BODY SHOULD BE WASHED

It is *wājib* to wash the entire body at least once. It is recommended that the body be placed on a raised table (or something similar) which has been scented. The clothing should be removed, keeping the *ʿawrah* covered at all times. A washer should begin by gently applying pressure on the stomach of the deceased in order to push out any remnants, and then wash away all impurities. It is forbidden to touch the private parts of the deceased; hence, the washer should be cautious and cover/wrap his or her hands with gloves or a cloth. The washer should then wash the deceased in the manner of *wuḍūʾ* for *ṣalāhs*. The Prophet ﷺ said: "Begin washing the dead by washing the right parts of the body, and those parts that are washed in *wuḍūʾ*".¹²²³ After that, the right side should be washed by laying the body on the left side, then the left side should be washed by laying the body on the right side. The body should be washed with soap and water three times. If the washer feels that three washes are not enough to cleanse the body properly, then they may wash it

¹²²¹ Muslim, k. *al-salām*, b. *min haqq al-muslim li al-muslim*.

¹²²² *al-Fatāwā al-hindiyyah*, i. 159.

¹²²³ al-Bukhārī, k. *al-janāʾiz*, b. *yulqā shaʿr al-mayyit khalfahā*; Muslim, k. *al-janāʾiz*, b. *fī ghusl al-mayyit*.

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five or seven times. Then the dead person should be made to sit and the stomach should be wiped gently; if any dirt comes out it should be cleaned, without repeating the *wuḍūʾ* and *ghusl*.¹²²⁴ Ḥasan al-Baṣrī used to say: "If something comes out after washing the dead, then wash that place".¹²²⁵ This has also been narrated from ʿĀmir al-Shaʿbī and Hammād ibn Abī Sulaymān.¹²²⁶

The washing should be done an odd number of times. The Prophet ﷺ said: "Wash the dead body an odd number of times, that is, three, five, or seven".¹²²⁷

Once the body is washed, it should be dried with a clean cloth to prevent the shroud from becoming wet. It is also recommended that some perfume be applied to it. The Prophet ﷺ said: "When you apply perfume to the corpse, apply it an odd number of times after washing it".¹²²⁸ Umm ʿAtiyyah said: "The Prophet ﷺ came to our house when his daughter died, and said: 'Wash her three times, five times, or more than that if you consider it necessary, with water and lote-tree leaves (*sidr*), and after the last wash apply some camphor to the body, and inform me after you have done so'. So when we finished washing we informed him. He gave us a cloth that he wore around his waist, and told us to wrap her in it as the first sheet of the shroud".¹²²⁹

It is disliked to clip a deceased's fingernails, or trim or shave his hair. Ibn Sīrīn did not like doing so.¹²³⁰ Shuʿbah said: "I mentioned to Hammād ibn Abī Sulaymān that Ḥasan advises clipping the nails of the dead. Hammād rejected this saying: 'Do you think if the dead is uncircumcised that he will be circumcised'".¹²³¹

WHO SHOULD PERFORM THE WASHING

Men should be washed by men, and women by women. It is, however,

¹²²⁴ *al-Fatāwā al-hindiyyah*, i. 158.

¹²²⁵ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 452.

¹²²⁶ Ibid.

¹²²⁷ al-Bukhārī, k. *al-janāʾiz*, b. *yulqā shaʿr al-mayyit khalfahā*; Muslim, k. *al-janāʾiz*, b. *fī ghusl al-mayyit*.

¹²²⁸ al-Ḥākim, *al-Mustadrak*, i. 506.

¹²²⁹ al-Bukhārī, k. *al-janāʾiz*, b. *ghusl al-mayyit wa wuḍūʾihī bi al-māʾ wa al-sidr*.

¹²³⁰ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 453.

¹²³¹ Ibid.

permissible for a woman to wash the body of her dead husband. 'Ā'ishah said: "Had I known then what I know now, I would not have allowed anyone, except his wives, to wash the Prophet's body".¹²³² Imām Mālik narrated that Asmā' bint 'Umays, the wife of Abū Bakr, washed him when he died. Imām Muḥammad said after narrating this ḥadīth: "We adhere to it; there is no harm for the woman to wash her husband's body when he dies".¹²³³ Jābir ibn Zayd put it in his will that his wife should wash him.¹²³⁴ 'Atā' ibn Abī Rabāḥ said: "The woman can wash her husband".¹²³⁵

However, it is not permissible for the husband to wash the body of his dead wife. If there is no other woman available then he should give her *tayammum*. Imām Muḥammad narrated from Ibrāhīm al-Nakha'i saying: "The woman will be washed by her husband, and a man by his wife". Abū Ḥanīfah, however, said: "It is not allowed for a man to wash his wife". Imām Muḥammad said: "We adhere to the opinion of Abū Ḥanīfah. There is no *'iddah* (waiting period) on the man, and how can he wash his wife while it is permissible for him to marry her sister, and (even) her daughter [his step-daughter] if he had not had relations [with his wife before her death]".¹²³⁶ 'Āmir al-Sha'bī said: "The man does not wash his wife".¹²³⁷ This is also the opinion of Sufyān al-Thawrī.¹²³⁸ Masrūq narrated that a wife of 'Umar died, he said: "I had more right over her when she was alive; now you have more right over her".¹²³⁹

¹²³² Abū Dāwūd, *k. al-janā'iz*, *b. fī shadd al-mayyit 'inda ghaslihi*.

¹²³³ Muḥammad, *al-Muwatta'*, ii. 98-99.

¹²³⁴ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 455.

¹²³⁵ Ibid., ii. 456.

¹²³⁶ Abū Ḥanīfah, *K. al-āthār* 60.

¹²³⁷ Ibn Abī Shaybah, *al-Muṣannaf*, ii. 456.

¹²³⁸ Ibid.

¹²³⁹ Ibid.

CHAPTER 3: THE SHROUD

SHROUDING THE BODY OF THE DECEASED is a communal obligation on Muslims. 'Abdullāh ibn 'Abbās reported the Prophet ﷺ as saying: "Wear white clothes, for these are your best clothes, and enshroud your dead in them".¹²⁴⁰ This ḥadīth makes it clear that enshrouding the dead is an obligation; and it is a continuous tradition since the time of our father Ādam عليه السلام.

It is recommended that the shroud should be white, as it is recorded in the above-mentioned ḥadīth from Ibn 'Abbās. The shroud should also be nice, as has been narrated by Abū Qatādah that the Prophet ﷺ said: "If one of you is a guardian to his deceased brother, he should shroud him nicely".¹²⁴¹ It is also recommended that the shroud be scented. The Prophet ﷺ said: "If you perfume a dead body, do it an odd number of times".¹²⁴²

If the dead person leaves some money behind, then his shroud should be purchased with this money before settling his will and inheritance. If the deceased did not leave any money, then, whoever is responsible for taking care of his living expenses should provide the shroud. If the deceased left no money and those taking care of him have no money, then the shroud should be purchased by the Public Treasury.¹²⁴³

THE SHROUD OF A MAN

The shroud should consist of three wraps for a man, as has been narrated from 'Ā'ishah who said: "The Messenger of Allāh ﷺ was wrapped in three pieces of new white sheeting from Yemen, without a shirt or a turban".¹²⁴⁴ Imām Muḥammad narrated from Ibrāhīm al-Nakha'i saying: "The Prophet ﷺ was wrapped in Yamani sheets and a *qamīṣ*".

¹²⁴⁰ Ibn Mājah, *k. al-janā'iz*, *b. mā jā'a fī mā yustahabbu min al-kafan*.

¹²⁴¹ Ibid.

¹²⁴² al-Ḥākim, *al-Mustadrak*, i. 506.

¹²⁴³ al-Kāṣanī, *Badā'i' al-ṣanā'i'*, ii. 330.

¹²⁴⁴ al-Bukhārī, *k. al-janā'iz*, *b. al-thiyāb al-bīd li al-kafan*.

Imām Muḥammad said: "We adhere to it. The wraps of the man should be in three cloths, though two will suffice. And this is the opinion of Abū Ḥanīfah".¹²⁴⁵

It is disliked to enshroud a male body in a single cloth; however, if no other cloth is available then one can be used without any dislike. Khabbāb said: "We migrated with Allāh's Messenger ﷺ seeking Allāh's pleasure, and our reward has become firm on Allāh. Some of us died and received no reward in this life. One of them was Muṣ'ab ibn 'Umayr, who was killed during the Battle of Uḥud. We did not find anything to shroud him in except a piece of cloth. When we covered his head, his feet would show, and if we covered his feet, his head would show. Allāh's Messenger ﷺ ordered us to use the cloth to cover his head with it and to cover his feet with *idhkhar* (a kind of grass)".¹²⁴⁶

THE SHROUD OF A WOMAN

The shroud should consist of five wraps for a woman. Laylā bint Qānif al-Thaqafīyyah said: "I was one of those women who washed Umm Kulthūm, the daughter of the Prophet ﷺ, at her death. The Prophet ﷺ first gave us a lower garment, then a long shirt, then head-wear, then a cloak, and then she was wrapped in another garment". She further stated: "The Messenger of Allāh ﷺ was sitting at the door and he had a shroud with him. He gave us the garments one at a time".¹²⁴⁷

¹²⁴⁵ Abū Ḥanīfah, *K. al-āthār* 59.

¹²⁴⁶ al-Bukhārī, *k. al-janā'iz*, *b. idhā lam yajid kafanan illā mā yuwārī ra'sahu aw qadamayh ghaffā ra'sahu*.

¹²⁴⁷ Abū Dāwūd, *k. al-janā'iz*, *b. fī kafan al-mar'ah*.

CHAPTER 4: THE FUNERAL ṢALĀH

THE FUNERAL ṢALĀH for a deceased person is a communal obligation. It is reported that the Prophet ﷺ said: "A Muslim has six rights over other Muslims". Then he counted them and included the offering of the funeral ṣalāh.¹²⁴⁸ Abū Hurayrah reported that when the Prophet ﷺ was informed of someone's death, he used to ask: "Does the deceased owe anything to anyone?" If the answer was in the affirmative, he would then ask: "Has he left anything to settle his debt?" If he had left something to settle his debt, the Prophet ﷺ would do the funeral ṣalāh. Otherwise, he would say to the Muslims: "Do the funeral ṣalāh for your companion".¹²⁴⁹

Abū Hurayrah also narrated that the Prophet ﷺ said: "Whoever follows a funeral procession and offers the ṣalāh for the deceased, will receive one *qirāṭ* (a weight) of reward. And whoever follows it and remains with it until the body is buried, will receive two *qirāṭs* of reward, the least of which is equal in weight to Mount Uḥud".¹²⁵⁰

CONDITIONS FOR THE ṢALĀH

The prerequisites for a funeral ṣalāh are the same as for obligatory ṣalāhs. Anyone intending to offer the funeral ṣalāh must be in a state of purity, be free from all minor and major impurities, must cover his or her *'awrah*, stand facing the direction of the Ka'bah and make their intention.¹²⁵¹ 'Abdullāh ibn 'Umar used to say: "One should not pray a funeral ṣalāh unless one is in a state of purity".¹²⁵² Imām Muḥammad said: "We adhere to it; one should not pray *Janāzah Ṣalāh* unless one is in the state of *wuḍū'*. If the ṣalāh is being established, and one does not

¹²⁴⁸ Muslim, *k. al-salāmu*, *b. min haqq al-muslim li al-muslim*.

¹²⁴⁹ al-Bukhārī, *k. al-kafalah*, *b. al-dayn*.

¹²⁵⁰ al-Bukhārī, *k. al-janā'iz*, *b. man intazara hattā yudfan*; Muslim, *k. al-janā'iz*, *b. faḍl al-ṣalāh 'alā janāzah wa ittibā' ihā*.

¹²⁵¹ al-Falāwā al-hindiyyah, i. 164.

¹²⁵² Mālik, *al-Muwatta'* 123.

have time to do *wuḍū'*, then it is permissible to pray with *tayammum*. This is the opinion of Abū Ḥanīfah".¹²⁵³

FARDS FOR THE ṢALĀH

The *farḍ* elements in the funeral *ṣalāh* are four *takbīrs*; the imām says them aloud, and those following in the *ṣalāh* say them quietly. Jābir and Abū Hurayrah narrated: "Allāh's Messenger ﷺ informed the people about the death of al-Najāshī on the very day he died. He went towards the *muṣallā* and the people stood behind him in rows. He said four *takbīrs*".¹²⁵⁴ Al-Tirmidhī said: "Most of the learned Companions of the Prophet ﷺ, may Allāh be pleased with them, and others followed and acted in accordance with the Prophet's example above. They hold that four *takbīrs* should be said in a funeral *ṣalāh*. Among these scholars are Sufyān al-Thawrī, Mālik ibn Anas, Ibn al-Mubārak, al-Shāfi'ī, Aḥmad, and Ishāq".¹²⁵⁵ Ibrāhīm al-Nakha'ī narrated that 'Umar ibn al-Khaṭṭāb consulted the Companions and asked them what the last funeral was that the Prophet ﷺ prayed, and how many *takbīrs* he said. The response was that he had said four *takbīrs* in the last funeral that he prayed. Imām Muḥammad said: "We adhere to it; and this is the opinion of Abū Ḥanīfah".¹²⁵⁶

The hands should not be raised during these *takbīrs*, except at the opening *takbīr*. 'Abdullāh ibn Mas'ūd and 'Abdullāh ibn 'Abbās used to raise their hands at the first *takbīr*, then they did not raise their hands.¹²⁵⁷ Ḥasan ibn 'Ubaydullāh narrated that Ibrāhīm al-Nakha'ī used to raise his hands at the first *takbīr*, then he did not raise his hands.¹²⁵⁸

DESCRIPTION OF THE FUNERAL ṢALĀH

After the first *takbīr*, one should praise Allāh in any wording such as:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

¹²⁵³ Muḥammad, *al-Muwatta'*, ii. 118.

¹²⁵⁴ al-Bukhārī, k. *al-janā'iz*, b. *al-rajul yan'ā ilā ahl al-mayyit binafsihī*; Muslim, k. *al-janā'iz*, b. *fī al-takbīr 'alā al-janāzah*.

¹²⁵⁵ al-Tirmidhī, k. *al-janā'iz*, b. *mā jā'a fī al-takbīr 'alā janāzah*.

¹²⁵⁶ Abū Ḥanīfah, *K. al-āthār* 62.

¹²⁵⁷ 'Abd al-Razzāq, *al-Muṣannaf*, iii. 470.

¹²⁵⁸ Ibid.

"Glory be to You, O Allāh, and to You are the praise and thanks. Blessed is Your name and Most High is Your Honour. There is no god besides You".

After the second *takbīr*, a prayer for peace and blessings upon the Prophet ﷺ may be said such as the supplication one says in the *ṣalāh*:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

"O Allāh, grant mercy to Muḥammad and his family as You did to Ibrāhīm and his family. O Allāh, bless Muḥammad and his family as You blessed Ibrāhīm and his family. Truly You are Most Glorious and Most Praiseworthy".

After the third *takbīr*, the congregation should supplicate for the deceased, themselves and for all the believers. The Prophet ﷺ said: "When you do a funeral *ṣalāh* for a deceased person, pray sincerely for him to Allāh".¹²⁵⁹ It is reported from Abū Hurayrah that the Prophet ﷺ did a funeral *ṣalāh* and said:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأَنْتَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَقْتُلْنَا بَعْدَهُ

"O Allāh, Forgive our living, our dead, those of us who are present, and those who are absent, our young, our old, our males and our females. O Allāh, whomever among us You grant to live, make him live in Islam, and whomever You cause to die, let him die in faith. O Allāh, do not deprive us of his reward, and do not put us on trial after him".¹²⁶⁰

After the fourth *takbīr*, the two salutations saying *السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ*, one to the right and the other to the left, are required, but are not obligatory.¹²⁶¹

¹²⁵⁹ Ibn Mājah, k. *al-janā'iz*, b. *mā jā'a fī al-du'ā' fī al-ṣalāh 'alā al-janāzah*.

¹²⁶⁰ Abū Dāwūd, k. *al-janā'iz*, b. *al-du'ā' li al-mayyit*; al-Tirmidhī, k. *al-janā'iz*, b. *mā jā'ulu fī al-ṣalāh 'alā al-mayyit*; Ibn Mājah, k. *al-janā'iz*, b. *mā jā'a fī al-du'ā' fī al-ṣalāh 'alā al-janāzah*.

¹²⁶¹ See the description in al-Kāsānī, *Badā'ī al-ṣanā'ī*, ii. 339-45.

Ibrāhīm al-Nakha'ī said: "The first *takbīr* praises Allāh, the second is a prayer of peace for the Prophet ﷺ, the third is a prayer for the deceased, and the fourth is a *salām*, and then you say *salām*". Imām Muḥammad said: "We adhere to it, and this is the opinion of Abū Ḥanīfah".¹²⁶²

If the deceased is a child, then it is recommended to say in the prayer:

اللَّهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَفَرَطًا وَذُخْرًا

"O Allāh, Make him our forerunner and make him a means of reward for us and a treasure".¹²⁶³

WHO LEADS THE ṢALĀH?

The most appropriate person to lead the funeral *ṣalāh* is the Muslim ruler if present at the funeral, then the *qāḍī*, then the imām of the locality, then the guardian of the deceased, then the nearest blood relative. Of the blood relatives, if both the father and son are present, the father should be given precedence.¹²⁶⁴

THE IMĀM'S POSITION

The position of the imām should be such that he stands opposite the head of a male body, and opposite the middle of a female body.¹²⁶⁵ This is based on a ḥadīth reported from Anas that he did a funeral *ṣalāh* for a male standing opposite his head. After the body of the man was removed, a female body was placed in front for the funeral *ṣalāh*. He led the *ṣalāh* standing opposite the middle of the female body. Thereupon, he was asked: "Did the Prophet ﷺ stand where you stood in the case of a man and a woman?" He answered: "Yes."¹²⁶⁶ Imām al-Ṭaḥāwī preferred this position.¹²⁶⁷ Sufyān al-Thawrī said: "This is the most preferred position, because it is supported by other reports from Allāh's Messenger ﷺ". Samurah ibn Jundub narrated: "I prayed behind the Prophet ﷺ over a

¹²⁶² Abū Ḥanīfah, *K. al-āthār* 62.

¹²⁶³ al-Bukhārī, *k. al-janā'iz*, *b. qirā'at fātiḥat al-kitāb 'alā al-janāzah*.

¹²⁶⁴ al-Samarqandī, *Tuḥfat al-fuqahā* 118-119.

¹²⁶⁵ This is the opinion of Imām Abū Ḥanīfah as narrated by Abū Yūsuf. (al-Marghinānī, *al-Hidāyah*, i. 99).

¹²⁶⁶ Ibn Mājah, *k. al-janā'iz*, *b. mā jā'a ayna yaqūm al-imām idhā ṣallā 'alā al-janāzah*.

¹²⁶⁷ al-Ṭaḥāwī, *Sharḥ ma'ānī al-āthār*, i. 491.

female who had died in childbirth. The Prophet ﷺ stood opposite the middle of her body".¹²⁶⁸

THE ROWS FOR THE ṢALĀH

It is recommended that the people should make three rows; the minimum number of people in a row while offering a funeral *ṣalāh* is two, and that these rows should be straight. Mālik ibn Hubayrah, who had enjoyed the honour of the companionship of the Prophet ﷺ, is reported to have said: "When the bier was brought to the Prophet ﷺ and those who followed it were considered small in number, he would divide them into three rows. Then he would do the funeral *ṣalāh*, and say 'Whenever three rows of Muslims do funeral *ṣalāh* over the deceased, they ensure Paradise for him'".¹²⁶⁹

It is preferable to have a large congregation of people for the funeral *ṣalāh*. Abū Hurayrah reported: "The Prophet ﷺ said: 'Whoever's funeral *ṣalāh* is attended by a group of a hundred Muslims is forgiven'".¹²⁷⁰ 'Ā'ishah narrated that the Prophet ﷺ said: "If a Muslim dies and his funeral *ṣalāh* is attended by a group of a hundred Muslims, and they all sincerely pray for his forgiveness, he is forgiven".¹²⁷¹ 'Abdullāh ibn 'Abbās reported: "I heard the Prophet ﷺ saying: 'If a Muslim dies and forty people, who do not associate anyone with Allāh, pray for him, their *ṣalāh* is accepted and he is forgiven'".¹²⁷²

ṢALĀH IN A MASJID

It is not liked for the funeral *ṣalāh* to be prayed in the *masjid*. The Prophet ﷺ said: "Whoever does a funeral *ṣalāh* in the *masjid* will have nothing (i.e. no reward)".¹²⁷³ The reason behind this is that it can bring impurity

¹²⁶⁸ al-Bukhārī, *k. al-janā'iz*, *b. ayna yaqūmu min al-mar'ah wa al-rajul*.

¹²⁶⁹ Abū Dāwūd, *k. al-janā'iz*, *b. fī al-ṣufūf 'alā al-janāzah*; al-Tirmidhī, *abwāb al-janā'iz*, *b. mā jā'a fī al-ṣalāh 'alā al-janā'iz*; Ibn Mājah, *k. al-janā'iz*, *b. mā jā'a fī man ṣallā 'alayhi jamā'ah min al-muslimīn*.

¹²⁷⁰ Ibn Mājah, *k. al-janā'iz*, *b. mā jā'a fī man ṣallā 'alayhi jamā'ah min al-muslimīn*.

¹²⁷¹ Muslim, *k. al-janā'iz*, *b. man ṣallā 'alayhi arba'ūna shuffi'ū fīh*.

¹²⁷² Ibid.

¹²⁷³ Ibn Mājah, *k. al-janā'iz*, *b. mā jā'a fī al-ṣalāh 'alā al-janā'iz fī al-masjid*.

into the *masjid*. However, if there is no other place available and if the people can ensure the purity of the *masjid*, for example, by placing the body outside the *masjid*, then people are permitted to offer the *ṣalāh* in the *masjid*. In this respect, the Messenger of Allāh ﷺ prayed over Suhayl ibn Bayḍā' in the *masjid*.¹²⁷⁴ Imām Mālik reported from Ibn 'Umar that the funeral *ṣalāh* of 'Umar was offered in the *masjid*. After narrating this from Mālik, Imām Muḥammad said: "The funeral *ṣalāh* should not be prayed in the *masjid*. This is what has come to our knowledge from Abū Hurayrah. The place of the funeral *ṣalāh* in Madīnah is outside the *masjid*; this is where the Prophet ﷺ used to lead the funeral *ṣalāh*."¹²⁷⁵

THE ṢALĀH FOR MORE THAN ONE

If there are a number of bodies, they should be placed in separate rows, between the imām and the direction of the Ka'bah. If the deceased include both males and females, then the males should be placed immediately before the imām followed by the females.

There is a ḥadīth that if a funeral *ṣalāh* is done for a male child and also for a woman, the child's body should be placed nearest to the imām, and the woman's body next in the direction of the *qiblah*.¹²⁷⁶ The funeral *ṣalāh* of Umm Kulthūm, daughter of 'Alī and the wife of 'Umar, and her son Zayd, was led by Sa'īd ibn al-ʿĀṣ, and among the people attending this funeral were Ibn 'Abbās, Abū Hurayrah, Abū Sa'īd and Abū Qatādah. The little boy was placed before the imām. A man did not like this way, and looked towards Ibn 'Abbās, Abū Hurayrah, Abū Sa'īd and Abū Qatādah, and said to them: 'What is this?' They said: 'This is the *Sunnah*.'¹²⁷⁷ Imām Muḥammad said: "This is the opinion of Abū Ḥanīfah and we adhere to it."¹²⁷⁸

ON WHOM THE ṢALĀH IS OFFERED

The funeral *ṣalāh* is offered on every Muslim. It is reported that the

¹²⁷⁴ al-Nasā'ī, *k. al-janā'iz*, *b. al-ṣalāh 'alā al-janāzah fī masjid*.

¹²⁷⁵ Muḥammad, *al-Muwatta'*, ii. 115-116.

¹²⁷⁶ al-Nasā'ī, *k. al-janā'iz*, *b. ijtīmā' janāzat sabī wa imra'ah*.

¹²⁷⁷ al-Nasā'ī, *k. al-janā'iz*, *b. ijtīmā' janā'iz al-rijāl wa al-nisā'*.

¹²⁷⁸ Abū Ḥanīfah, *K. al-āthār* 63.

Prophet ﷺ said "A Muslim has six rights over other Muslims". Then he counted them and included the offering of the funeral *ṣalāh*.¹²⁷⁹

If a child is born dead and no voice is heard from it, then it may not be washed, nor may a funeral *ṣalāh* be performed. It should be wrapped in a piece of cloth and buried. If the child was born alive and his or her voice was heard, then the body should be washed and a funeral *ṣalāh* done over it.¹²⁸⁰ Jābir ibn 'Abdullāh narrated that the Prophet ﷺ said: "When a baby utters a sound after birth a funeral *ṣalāh* will be done for him, and he will inherit".¹²⁸¹

The funeral *ṣalāh* is not done over highway robbers or those who have rebelled against a righteous leader.¹²⁸²

ṢALĀH FOR AN 'ABSENT' DECEASED

The funeral *ṣalāh* may not be performed for a deceased who is absent. The Prophet ﷺ and the Companions did not hold a funeral *ṣalāh* for those who were deceased but not present. As for the ḥadīth of Abū Hurayrah that the Prophet ﷺ informed people about al-Najāshī's death the day he died, and then took them out to do funeral *ṣalāh* for him,¹²⁸³ Imām Muḥammad said: "It is not appropriate to do *Janāzah Ṣalāh* once one has already been done. The Prophet ﷺ in this matter is not like others. He prayed for al-Najāshī in Madīnah while he had died in Ḥabashah. The *ṣalāh* of the Messenger of Allāh ﷺ is blessing and purification. It is not like other *ṣalāhs*. This is the opinion of Abū Ḥanīfah".¹²⁸⁴

Following the janāzah

According to the *Sunnah* it is preferable to carry the bier from all sides. 'Abdullāh ibn Mas'ūd said: "Whoever follows a funeral procession should carry the bier from all sides, for this is the *Sunnah* of the Prophet ﷺ".¹²⁸⁵ Imām Muḥammad said: "We adhere to it... You should first put

¹²⁷⁹ Muslim, *k. al-salām*, *b. min haqq al-muslim li al-muslim*.

¹²⁸⁰ al-Marghinānī, *al-Hidāyah*, i. 101.

¹²⁸¹ Ibn Mājah, *k. al-janā'iz*, *b. mā jā'a fī al-ṣalāh 'alā al-tifl*.

¹²⁸² al-Samarqandī, *Tuhfat al-fuqahā'* 116-117.

¹²⁸³ Because of this ḥadīth, some scholars allow offering a funeral *ṣalāh* for an absent deceased.

¹²⁸⁴ Muḥammad, *al-Muwatta'*, ii. 124-125.

¹²⁸⁵ Ibn Mājah, *k. al-janā'iz*, *b. mā jā'a fī shuhūd al-janā'iz*.

the front right then the rear right of the deceased [bier] on one's right, then the front left on one's left, and the rear left on one's left, and this is the opinion of Abū Ḥanīfah".¹²⁸⁶

A funeral procession must proceed at a brisk pace. Abū Hurayrah narrated that the Prophet ﷺ said: "Walk briskly while carrying a coffin, for if the deceased is righteous, you will be taking them to something better, and if he or she is evil, then you will be getting them off your backs."¹²⁸⁷ Imām Muḥammad said: "We adhere to it. Walking briskly is better in our view than walking slowly. And this is the opinion of Abū Ḥanīfah".¹²⁸⁸

Walking behind a coffin is preferable, as is indicated from the words of the Prophet ﷺ. 'Abd al-Raḥmān ibn Abzā reported that Abū Bakr and 'Umar walked in front of a coffin, while 'Alī walked behind it. When he was told that Abū Bakr and 'Umar were walking in front, 'Alī remarked: "They both know that walking behind is better than walking in front of it, just as the *ṣalāh* of a person in congregation is better than the *ṣalāh* alone. But Abū Bakr and 'Umar did so in order to make it easy for others".¹²⁸⁹ Imām Muḥammad said: "We do not see harm in being ahead of the coffin as long as one is close to it; though walking behind it is preferable. This is the opinion of Abū Ḥanīfah."¹²⁹⁰ Imām Muḥammad affirms the same point elsewhere, saying: "Walking in front of the *janāzah* is good, though walking behind is more preferable, and this is the opinion of Abū Ḥanīfah".¹²⁹¹

¹²⁸⁶ Abū Ḥanīfah, *K. al-āthār* 61.

¹²⁸⁷ al-Bukhārī, *k. al-janā'iz*, *b. al-sur'ah bi al-janāzah*.

¹²⁸⁸ Muḥammad, *al-Muwatta'*, ii. 105.

¹²⁸⁹ al-Bayhaqī, *k. al-janā'iz*, *b. al-mashy khalfahā*.

¹²⁹⁰ Abū Ḥanīfah, *K. al-āthār* 64.

¹²⁹¹ Muḥammad, *al-Muwatta'*, ii. 107.

CHAPTER 5: BURIAL

BURYING A DEAD BODY in its grave is a communal obligation; it is a continuous tradition since the time of our father Adam عليه السلام . Allāh says: "Have We not caused the earth to hold within itself the living and the dead?"¹²⁹²

It is preferable to bury a person in the area (town) of their death; the body may be taken for a mile or two for burial, for that is the usual distance to a cemetery. The removal of a body from one place to another is not liked; similarly, after burial, removing the body without genuine reason is not permissible.¹²⁹³

THE SUNNAH OF DIGGING THE GRAVE

There are two types of grave: *lahd*, which is a grave with a cavity large enough to hold the body dug to one side facing the *qiblah*. This cavity is covered with unbaked bricks. The second type is a *shaqq*, i.e. a regular grave, which is a pit dug in the ground, with the body placed in it and then sealed off with unbaked bricks and covered to form a ceiling. Either of these two methods is permissible, but the first, *lahd*, is Sunnah.¹²⁹⁴ The Prophet ﷺ said: "*Lahd* is for us, and *Shaqq* is for others".¹²⁹⁵ Anas said: "When the Prophet ﷺ died, there were two grave diggers. One usually dug the *lahd* and the other a regular grave. The Companions differed as to what to do and their voices became raised. 'Umar said: 'Do not raise your voices near the Messenger of Allāh ﷺ', then they summoned the two diggers: the one who usually dug the *lahd* came first, so they buried the Prophet ﷺ in a *lahd*".¹²⁹⁶

It is recommended to make the depth of the grave equal to the height of an average man. Hishām ibn 'Āmir said: "We complained to the Prophet ﷺ on the day of the Battle of Uḥud, saying: 'O Allāh's

¹²⁹² *al-Mursalāt* 25-26

¹²⁹³ See: *al-Fatāwā al-hindiyyah*, i. 167.

¹²⁹⁴ al-Kāsānī, *Badā'ī' al-ṣanā'ī'*, ii. 353-4.

¹²⁹⁵ Abū Dāwūd, *k. al-janā'iz*, *b. fī al-lahd*.

¹²⁹⁶ Ibn Mājah, *k. al-janā'iz*, *b. mā jā'a fī al-shaqq*.

Messenger, digging a separate grave for every body is a very hard job'. The Prophet ﷺ said: 'Dig, dig deeper, dig well, and bury two or three bodies in each grave'. The Companions asked him: 'Who should be put in the graves first?' The Prophet ﷺ said: 'Put those most learned in the Qur'ān first'. My father, (the narrator added) was the third of three who were put in one grave".¹²⁹⁷

THE SUNNAH OF BURIAL

It is Sunnah to place a body in the grave from the direction of the *qiblah*, that is to put the coffin in the direction of the *qiblah* from the grave, then to take the body from there and place it in the *lahd* or the *shaqq*.¹²⁹⁸ 'Abdullāh ibn 'Abbās narrated that the Prophet ﷺ said: "The body should be entered into the grave from the direction of the *qiblah*".¹²⁹⁹ Hammād ibn Abī Sulaymān asked Ibrāhīm al-Nakha'ī about which side the body should be entered into a grave. He answered: "From the side of the *qiblah*". Imām Muḥammad said: "This is the opinion of Abū Ḥanīfah".¹³⁰⁰

The person placing the body in the grave should say: بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ, "In the name of Allāh, and in accordance with the tradition of Allāh's Messenger ﷺ". Then he should loosen the shroud. Ibn 'Umar reported that when a body was placed in the grave, the Prophet ﷺ used to say بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ, or he would say بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ "In the name of Allāh, and in accordance with the tradition or practice of Allāh's Messenger ﷺ".¹³⁰¹

Those attending the burial should throw three handfuls of soil over the grave from near the deceased's head.¹³⁰² The Prophet ﷺ once prayed a funeral *ṣalāh* and then went to the grave of the deceased and threw three handfuls of soil from near the deceased's head.¹³⁰³ When throwing the first handful one should say مِنْهَا خَلَقْنَاكُمْ, "Of this (i.e. the earth) We created you", and on the second one should say وَفِيهَا نَعِيدُكُمْ, "And to it, shall, We cause you to return", and on the third handful one should say وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى, "And of it We shall cause you to be resurrected a second time".

¹²⁹⁷ al-Nasā'ī, k. al-janā'iz, b. mā yustaḥabbu min ʿi māq al-qabr.

¹²⁹⁸ al-Kāsānī, Badā'ī al-ṣanā'ī, ii. 355.

¹²⁹⁹ al-Tirmidhī, k. al-janā'iz, b. mā ja'a fī al-dafn bi al-layl.

¹³⁰⁰ Abū Ḥanīfah, K. al-āthār 63.

¹³⁰¹ Abū Dāwūd, k. al-janā'iz, b. fī al-du'ā' li al-mayyit.

¹³⁰² al-Fatāwā al-hindiyyah, i. 166.

¹³⁰³ Ibn Mājah, k. al-janā'iz, b. mā ja'a fī ḥathw al-turāb fī al-qabr.

After the burial, one may pray for the deceased. 'Uthmān said: "After burial the Prophet ﷺ would stand by the grave of the deceased and say: 'Seek forgiveness for your brother and pray for his acceptance, because he is now being questioned'".¹³⁰⁴

A little mound should be made over the grave. Sufyān al-Tammār said that he had seen the grave of the Prophet ﷺ with a mound over it.¹³⁰⁵ Imām Muḥammad said: "This is what we adhere to; the grave should be made like a mound, and it should not be made square. This is the opinion of Abū Ḥanīfah".¹³⁰⁶

If a person dies while at sea, and if land cannot be found to bury him, then the deceased should be washed, shrouded, and the funeral *ṣalāh* performed over him. Then the body should be tied with a heavy weight, and be lowered into the water.

VISITING GRAVES

Visiting graves is a Sunnah, because the Prophet ﷺ used to visit the graveyard of Madīnah regularly, and he instructed people to do so. Buraydah reported that the Prophet ﷺ said: "I had forbidden you to visit graves, but now you may visit them. It will remind you of the Hereafter".¹³⁰⁷ Abū Hurayrah reported: "The Prophet ﷺ visited his mother's grave and he wept, and moved others around him to tears. Then the Prophet ﷺ said: 'I sought my Lord's permission to seek forgiveness for her, but He did not permit me, and I sought permission to visit her grave and He permitted me to do this. So visit the graves, for that makes you mindful of death'".¹³⁰⁸ Imām Muḥammad said: "There is no harm in visiting graves to pray for the dead, and for the remembrance of the Hereafter. This is the opinion of Abū Ḥanīfah".¹³⁰⁹

Whoever visits a grave should face the deceased, greet him, and supplicate for him. Buraydah reported: "The Prophet ﷺ taught us that

¹³⁰⁴ Abū Dāwūd, k. al-janā'iz, b. al-istighfār 'ind al-qabr li al-mayyit.

¹³⁰⁵ al-Bukhārī, k. al-janā'iz, b. mā ja'a fī qabr al-nabī ṣallallāhu 'alayhi wa sallam.

¹³⁰⁶ Abū Ḥanīfah, K. al-āthār 65.

¹³⁰⁷ Muslim, k. al-janā'iz, b. isti'dhān al-nabī ṣallallāhu 'alayhi wa sallam fī ziyārat qabr ummih.

¹³⁰⁸ Ibid.

¹³⁰⁹ Abū Ḥanīfah, K. al-āthār 68.

when we visit graves we should say: 'Peace be upon you, O believing men and women, O inhabitants of this place. Certainly, Allāh willing, we will join you. You have preceded us and we are to follow you. We supplicate to Allāh to grant us and you security'.¹³¹⁰ 'Abdullāh ibn 'Abbās reported: "Once the Prophet ﷺ passed by some graves in Madīnah. He turned his face toward them saying: 'Peace be upon you, O dwellers of these graves. May Allāh forgive us and you. You have preceded us, and we are following your trail'".¹³¹¹

It is permissible for women to visit graves as long as they can observe calmness, because the purpose of visiting graves is to remember the Hereafter, which is something that both men and women need to do. There are a number of *ahādīth* which suggest that it is allowed for women to visit graves. 'Ā'ishah reported: "I asked: 'What should I say when I pass by a graveyard, O Messenger of Allāh ﷺ?' He replied, 'Say, peace be upon the believing men and women dwelling here. May Allāh grant mercy to those who have preceded us and those who are to follow them. Certainly, Allāh willing, we will join you'".¹³¹² Muḥammad al-Bāqir narrated that Fāṭimah, the daughter of the Prophet ﷺ used to visit the grave of Ḥamzah every Friday.¹³¹³ 'Abdullāh ibn Abī Mulaykah is reported to have said: "Once 'Ā'ishah returned after visiting the graveyard. I asked, 'O Mother of the Believers, where have you been?' She said: 'I went out to visit the grave of my brother 'Abd al-Raḥmān'. I asked her: 'Didn't the Messenger of Allāh ﷺ prohibit visiting graves?' She said, 'Yes, he did forbid visiting graves during the early days, but later on he ordered us to visit them'".¹³¹⁴

However if a woman cannot keep herself patient and calm, then she should not visit the grave. Anas reported: "The Prophet ﷺ passed by a woman crying by the grave of her son, and said to her, 'Fear Allāh, and be patient'. She replied, 'What do you care about my trouble?' When he went away, someone said to her: 'That was the Messenger of Allāh ﷺ'. The woman immediately went to the Prophet's house, where she did

¹³¹⁰ Muslim, *k. al-janā'iz*, *b. mā yuqālu 'inda dukhūl al-qabr*.

¹³¹¹ al-Tirmidhī, *k. al-janā'iz*, *b. mā yaqūlu al-rajul idhā dakhala al-maqābir*.

¹³¹² Muslim, *k. al-janā'iz*, *b. mā yuqālu 'inda dukhūl al-qubūr wa al-du'ā' li ahlihā*.

¹³¹³ 'Abd al-Razzāq, *al-Muṣannaḥ*, iii. 572.

¹³¹⁴ al-Hākim, *al-Mustadrak*, i. 532.

not find any guards. She called out: 'O Messenger of Allāh ﷺ, I did not recognise you'. The Prophet ﷺ said: 'Patience is at the first shock'.¹³¹⁵

It is not liked, however, for women to make frequent graveside visits as they are generally more emotionally inclined. The Prophet ﷺ said: "May Allāh curse those women who are frequent visitors of the graves".¹³¹⁶

¹³¹⁵ al-Bukhārī, *k. al-janā'iz*, *b. ziyarat al-qubūr*; Muslim, *k. al-janā'iz*, *b. fī al-ṣabr 'alā al-muṣībah 'inda al-ṣadmat al-ūlā*.

¹³¹⁶ Ibn Mājah, *k. al-janā'iz*, *b. mā jā'a fī al-nahy 'an ziyarat al-nisā' al-qubūr*.

CHAPTER 6: SHAHID

ALLĀH SAYS IN THE QUR'ĀN: "Think not of those who are killed in the way of Allāh as dead. Nay, they are alive with their Lord, and they have provision. They rejoice in what Allāh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them but are left behind that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allāh, and that Allāh will not waste the reward of the believers".¹³¹⁷

Anas ibn Mālik narrated that the Prophet ﷺ said: "Nobody who enters Paradise would ever wish to return to this life again, even if he was to be given the whole world and everything in it, except a *shahīd*; for he would wish to return and get killed ten times due to the honour that he received in Paradise".¹³¹⁸

DEFINITION OF A SHAHĪD

The term *shahīd* needs to be defined in *fiqh*, because certain rulings follow from a death being declared *shahīd*. This is different from the judgement in the Hereafter, which is the prerogative of Allāh. In this world if a person has died as a *shahīd* in *fiqh* terms, he or she must not be given a *ghusl*.

1. The death must be caused intentionally.
2. The death must be an unjust killing.
3. The means or weapon used to cause the death must normally be understood to cause death (for example, normally a beating with a stick will not qualify in this respect).
4. The act that led to the death must not be followed by a period of survival, (for example, if someone has been shot and survives for some days, his death is not classified as *shahīd*).¹³¹⁹

¹³¹⁷ *Āl 'Imrān* 169-171.

¹³¹⁸ al-Bukhārī, *k. al-jihād wa al-siyar*, b. *tamannī al-mujāhid an yarjī'a ilā al-dunyā*.

¹³¹⁹ For detailed description of *shahīd* see: al-Kāsānī, *Badā'ī al-ṣanā'ī*, ii. 360-4.

The Book of Funeral Ṣalāh

WASHING

The body of a *shahīd* does not need to be washed unless it is in a state of major impurity. The *shahīd* should be shrouded in the clothes he wore when he died, as long as they are in reasonably good condition and suitable. If they are not suitable, alternative cloth may be used to shroud his body according to the Sunnah. The body (of the *shahīd*) should be buried in its blood-stained state without washing or removing the blood. The Prophet ﷺ ordered the martyrs of the Battle of Uhud to be buried in their bloodstained clothes.¹³²⁰ 'Abdullāh ibn 'Abbās narrated that the Messenger of Allāh ﷺ ordered "that the weapons and coats of the martyrs at Uhud should be removed from them, and that they should be buried in their garments stained with their blood".¹³²¹ 'Abd al-Rahmān ibn Abī Laylā narrated that Sa'id ibn 'Ubayd al-Qārī said on the occasion of the Battle of Qādisiyyah: "Verily we are meeting the enemy tomorrow if Allāh wills, and we are going to be *shahīds*. So do not wash any blood from our bodies, and do not enshroud us except in our clothes".¹³²² Ibrāhīm al-Nakha'ī said: "If someone is killed on the battlefield, then he will be buried in his clothes and will not be washed".¹³²³

If a *shahīd* died in a state of major impurity, then he will be washed, because of the ḥadīth about Ḥanzalah: when he was killed, the angels washed him. The Messenger of Allāh ﷺ said: "Your Companion is being washed by angels. Ask his wife, what the matter is. She said: 'He was in the state of *janābah*, when he left home'. The Messenger of Allāh ﷺ said: 'That's why the angels washed him'".¹³²⁴

THE FUNERAL ṢALĀH

The funeral *ṣalāh* should be performed for a martyr.¹³²⁵ The Prophet ﷺ so offered funeral *ṣalāhs* for martyrs. 'Uqbah ibn 'Amir reported that the Prophet ﷺ did a funeral *ṣalāh* for the martyrs of Uhud.¹³²⁶

¹³²⁰ Abū Dāwūd, *k. al-janā'iz*, b. *fī al-shahīd yughsalu*.

¹³²¹ Ibn Mājah, *k. al-janā'iz*, b. *mā jā'a fī al-ṣalāh 'alā al-shuhadā' wa dafnīhim*.

¹³²² Ibn Abī Shaybah, *al-Muṣannaf*, ii. 458.

¹³²³ Ibid., ii. 459.

¹³²⁴ al-Hākim, *al-Mustadrak*, iii. 225.

¹³²⁵ See: al-Kāsānī, *Badā'ī al-ṣanā'ī*, ii. 369.

¹³²⁶ al-Bukhārī, *k. al-janā'iz*, b. *al-ṣalāh 'alā al-shahīd*.

Abū Mālik al-Ghifārī reported: "The bodies of the martyrs of Uhud were brought in batches of nine and placed with the body of Ḥamzah, who served as the tenth. Then the Prophet ﷺ did a funeral *ṣalāh* over them. After that the nine bodies were removed leaving Ḥamzah undisturbed. Then a batch of another nine martyrs was brought and placed beside Ḥamzah. The Prophet ﷺ offered the funeral *ṣalāh* over them as well. This way the Prophet ﷺ offered the funeral *ṣalāh* over all of them". Sa'īd ibn 'Abdullāh narrated that he heard Makḥūl asking 'Ubādah ibn Awfā al-Numayrī: "Is there a funeral *ṣalāh* for *shahids*?" 'Ubādah said: "Yes".¹³²⁷ This opinion is held by Sufyān al-Thawrī, the people of Kufah, and Ishāq ibn Rāhwayh.¹³²⁸

¹³²⁷ al-Taḥāwī, *Sharḥ ma'ānī al-āthār*, i. 507.

¹³²⁸ al-Baghawī, *Sharḥ al-sunnah*, iii. 254.

GLOSSARY

- adā'* – performance of an act of worship on time
- adhān* – the call to *ṣalāh*
- arkān* – (pl. of *rukn*) lit; pillars, essential elements
- Asr* – the afternoon *ṣalāh*
- awrah* – parts of the body that must be covered
- āyah* – (pl. *āyāt*) a verse of the Qur'ān
- ayyām al-tashrīq* – three days following the Day of Sacrifice
- ḥāṭil* – void, nugatory
- ḥud'ah* – an innovation
- ḍinār* – a gold coin
- dirham* – a silver coin
- du'ā'* – supplication
- Fajr* – the dawn *ṣalāh*
- fuqāh* – (pl. *fuqahā'*) jurist, an expert in law
- ḥard* – a definitive obligation proved by a firm evidence, as distinguished from a mere obligation or *wājib*.
- ḥard' ayn* – individual obligation
- ḥard kifāyah* – communal obligation
- fatwā* – (pl. *fatāwā*) a legal opinion issued by an authoritative jurist
- fiqh* – lit; understanding; the science of law
- ghalīzah* – heavy; enhanced
- ghusl* – ritual bath, the complete washing of the body which removes major impurity
- hadath* – (pl. *aḥdāth*) impurity, which makes *wuḍū'* or *ghusl* obligatory

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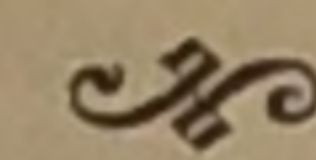
- ḥadīth – (pl. *aḥādīth*) lit. ; account of a saying, act or approval of the Prophet ﷺ or of a Companion.
- ḥalāl – lawful, licit
- ḥarām – prohibited, forbidden by law
- ḥayḍ – menstruation
- ḥukm – ruling, judgement
- ‘ibādah – a ritual act of worship
- ijmā‘ – the consensus of all qualified jurists of an age
- ijtihād – lit; effort; the effort of an expert jurist to determine the ruling in a matter on which the revelation is not explicit or certain
- ‘illah – lit; cause, the base for an analogy
- imām – (pl. *a‘immah*) a leader, the leader in daily *ṣalāhs*, a great authority in religion
- iqāmah – the second call preceding the congregational *ṣalāh*
- iqtidā’ – following
- ‘Ishā’ – night *ṣalāh*
- istiḥāḍah – extended or chronic menstrual bleeding
- istiḥsān – doctrine allowing exception to a legal reasoning
- istinjā’ – cleansing of the private parts
- istinshāq – cleaning the nose with water
- istisqā’ – a *ṣalāh* for rain
- jā‘iz – permissible
- janābah – major impurity, which makes *ghusl* obligatory
- janāzah – (pl. *janā‘iz*) funeral
- Jumu‘ah – Friday
- junubī – (pl. *junub*) a person in a state of *janābah*
- Ka‘bah – the house of Allāh built by Ibrāhīm in Makkah. It is the direction faced in *ṣalāhs*
- kaffārah – expiation
- khafīfah – light
- khimār – women’s head cover
- khuff – leather sock
- khutbah – an address, like the one given before the Friday *Ṣalāh* or after the ‘*Id Ṣalāhs*.
- lahḍ – a grave with a cavity large enough to hold the body dug to one side facing the *qiblah*.

- madhhab – (pl. *madhāhib*) school of law
- madhy – a white sticky fluid that flows from the private parts because of thoughts about desire, foreplay, and so on
- maḍmaḍah – gargling the mouth
- Maghrib – the *ṣalāh* at sunset
- makrūh – disliked, not liked or detestable
- manī – semen
- mash – wiping
- al-Masjid al-Harām – the sacred *masjid* at Makkah
- miswāk – a stick for brushing the teeth
- mu‘adhdhin – the one who says the *adhān*
- mufī – a jurisprudent who issues *fatwās*
- mujtahid – one who is competent to perform *ijtihād*
- muqallid – one who follows a *mujtahid*
- muṣallā – the ground for the ‘*Id Ṣalāhs*
- muṭlaq – absolute, unmixed; *al-ma’ al-muṭlaq* – water in its natural state of purity
- nafl; nāfilah – (pl. *nawāfil*) supererogatory *ṣalāh*, a voluntary act
- najāsah – impurity
- najis – impure
- nifās – postnatal bleeding
- niyyah – intention
- qadā’ – performance of an act of worship after its prescribed time
- qiblah – the direction of the Ka‘bah
- qiyās – analogy
- Qunūt – supplication in the *Witr Ṣalāh*, or at other times
- rak‘ah – (pl. *rak‘āt*) a basic unit of *ṣalāh* consisting of standing, reciting the Qur‘ān, bowing, and prostrating
- rukū‘ – the lowering of the head in the *ṣalāh* after the act of standing so that the palms of the hands reach the knees and the back becomes depressed
- saḥīḥ – a sound ḥadīth
- sajdah, sujūd – (pl. *sajadāt*) prostration
- ṣalāh – (pl. *ṣalawāt*) prayer
- shafaq – redness or whiteness in the horizon after the sunset

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- shafaq – redness or whiteness in the horizon after the sunset

<i>shahīd</i>	– a martyr
Sharī‘ah	– divine law based on the Qur’ān and the Sunnah
<i>shart</i>	– (pl. <i>shurūt</i>) condition/prerequisite
<i>siwāk</i>	– tooth-stick
Sunnah	– the exemplary practice of the Prophet ﷺ; recommended practice versus <i>fard</i>
<i>sūrah</i>	– a chapter of the Qur’ān
<i>sutrah</i>	– lit; screen; a barrier put in the direction of the <i>qiblah</i> to prevent people from passing in front of the person praying
<i>Tahajjud</i>	– recommended night <i>ṣalāhs</i>
<i>ṭahārah</i>	– purity
<i>ṭāhir</i>	– pure
<i>ṭahūr</i>	– purifying
<i>ṭakbīr</i>	– uttering <i>Allāhu Akbar</i>
<i>ṭakbīr al-tahrīmah</i>	– the utterance of <i>Allāhu Akbar</i> followed by <i>niyyah</i> , after which the <i>ṣalāh</i> starts
<i>taqlīd</i>	– following the authority of a <i>mujtahid</i>
<i>tarāwīḥ</i>	– supererogatory <i>ṣalāhs</i> during the nights of Ramaḍān
<i>ṭasbīḥ</i>	– saying <i>subḥānallāh</i>
<i>tashahhud</i>	– lit; witnessing; the sitting at the end of the second <i>rak‘ah</i> and the end of the final <i>rak‘ah</i> . <i>Tashahhud</i> also refers to the words uttered whilst in this sitting
<i>taslīm</i>	– uttering <i>al-salāmu ‘alaykum wa rahmatullāh</i> to mark the end of the <i>ṣalāh</i>
<i>tayammum</i>	– a substitute ablution by pure earth over one’s face and hands
<i>wady</i>	– a thick white secretion discharged by some people after urination
<i>wājib</i>	– a compulsory act, less than a <i>fard</i>
<i>Witr</i>	– intervenient <i>ṣalāh</i> between ‘ <i>Ishā</i> ’ and <i>Fajr</i>
<i>wuḍū’</i>	– ablution
<i>Zuhr</i>	– midday/noon <i>ṣalāh</i> when the sun declines from the meridian



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 Glory be to You, O Allāh, and to You are the praise and thanks 241
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 Go to Bilāl, tell him what you have seen, and tell him to make the call to *ṣalāh*, for he has the best voice among you 96
- H**
- Had I known then what I know now, I would not have allowed anyone, except his wives, to wash the Prophet's ﷺ body 236

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- If the Prophet ﷺ missed the four *rak'ahs* before *Zuhr*, he would pray them afterwards 183
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- If the shirt is long and flowing and covers the top of her feet 109
- If you are a traveller and intended to stay fifteen days then complete the *ṣalāh*, and if you do not know, then shorten the *ṣalāh* 201
- If you are three in number, then one of you should be the *imām*. And the one who has the most right to it is the one who is the most versed in the *Qur'ān* 152
- If you come to the *ṣalāh* and we are in *sajdah*, then do *sajdah* with us 160
- If you have prayed at home and then come upon an *imām* [praying *farḍ*], pray with the *imām* and it will be supererogatory for you 153
- If you have something from the *Qur'ān*, recite it. If not, then say *al-ḥamdulillāh*, *Allāhu akbar* and *la ilāha illa'llāh* and then bow 118
- If you hear the call to *ṣalāh*, repeat after it. Then supplicate for me, for whoever makes one supplication for me, Allāh makes ten for him. 103
- If you perfume a dead body, do it an odd number of times 237
- If you put a cup of water on the back of the Prophet ﷺ while he was bowing, its contents would not spill 119
- If you see a man frequenting the *masjid*, then testify that he has faith 146
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- In every *rak'ah* there will be recitation; whatever the Prophet ﷺ read to us aloud we read it to you aloud 124
- In the '*Ishā'* *Ṣalāh*, the Prophet ﷺ would recite *al-Tīn* 133
- In the name of Allāh, and in accordance with the tradition of Allāh's Messenger ﷺ 248
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- In the name of Allāh. O Allāh I seek refuge in You from male and female devils 31
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- Islam will be stripped away, piece by piece; when one piece is broken, people will hold tight to the next one 79
- It is amazing that Ibn 'Amr orders the women to undo their hair plaits for *ghusl* 60
- It is not allowed for a man who believes in Allāh and the Last Day to be an *imām* for people, except with their permission 152

- It is purifying and can be used for drinking 17
- It is Sunnah to keep the right foot upright, with one's toes pointing toward the *qiblah*, and to sit upon the left foot 122
- It is the *ṣalāh* of the hypocrite: he waits until the sun is between the two horns of Satan, 89
- It was raining on the day of 'Id, so the Prophet ﷺ led them in *Ṣalāt al-'Id* in the *masjid* 219
- It would have been enough for you to strike the ground with your hands, blow into them, then wipe your face and hands up to the elbows 73
- I am like a father to you. When any of you goes to the privy, he should not face or turn his back towards the *qiblah* 33
- I asked the Messenger of Allāh ﷺ about turning in *ṣalāh* and he said: 'This is the portion that Satan steals from the slave's *ṣalāh*' 166
- I came to the Prophet ﷺ and I was the tenth in a group of ten 227
- I cannot count how many times I heard the Messenger of Allāh ﷺ recite, in the two *rak'ahs* after *Maghrib* and in the two *rak'ahs* before *Fajr*... 184
- I had decided to order someone to lead the people in *ṣalāh*, and then to go and burn the houses of those who stayed away from *al-Jumu'ah* 208
- I had forbidden you to visit graves, but now you may visit them 249
- I have been given five things which were not given to anyone else before me 71
- I have been ordered to fight the people until they testify that there is no god but Allāh, and that Muḥammad is the Messenger of Allāh ﷺ 82
- I have been ordered to prostrate on seven bodily parts 120
- I have never seen him (the Prophet ﷺ) more in haste to do a good deed than he was to do the two *rak'ahs* before the *Fajr* (*ṣalāh*) 182
- I have not prayed behind anyone who prayed a lighter *ṣalāh* and a more complete *ṣalāh* than that of the Prophet ﷺ 155
- I have not seen anyone in the time of the Prophet ﷺ praying them 184
- I have prohibited you from reciting in the state of *rukū'* or *sajdah* 136
- I never saw the Messenger of Allāh ﷺ ever sitting while reciting during the night *ṣalāh* until he became old 181
- I passed by the Messenger of Allāh ﷺ while he was offering *ṣalāh*. I greeted him and he acknowledged by only gesturing 163
- I prayed '*Ishā'* *Ṣalāh* with Abū Hurayrah and he recited '*Idhā al-samā'u inshaqqal'* and he prostrated 197
- I prayed behind the Messenger of Allāh ﷺ, Abū Bakr, 'Umar and 'Uthmān 130
- I prayed behind the Messenger of Allāh ﷺ; when he finished the *ṣalāh* he would move from his place 160
- I prayed behind the Messenger of Allāh ﷺ and behind Abū Bakr, 'Umar and 'Uthmān – they would start the *ṣalāh* before the *khuṭbah* 220

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I prayed the <i>Zuhr</i> behind the Prophet ﷺ and he recited the whole of <i>al-A' lā</i>	132
I prayed with the Messenger of Allāh ﷺ. He would make the <i>salām</i> on his right side by saying...	127
I prayed with the Messenger of Allāh ﷺ and while in the state of <i>rukū'</i> he would say...	134
I preserved from the Prophet ﷺ ten <i>rak'ahs</i> (of <i>Sunnah ṣalāhs</i>): two before <i>Zuhr</i> and two after it, two after <i>Maghrib</i> in his house, two after 'Isha in his house and two <i>rak'ahs</i> before <i>Fajr</i>	182
I put water out for the Messenger of Allāh ﷺ to do <i>ghusl</i>	62
I saw that not one of us, at the Battle of Badr, was standing except the Messenger of Allāh ﷺ who was praying under a tree and crying until the dawn	163
I saw the Messenger of Allāh ﷺ pray while riding, and he faced the direction in which he was going	112
I saw the Messenger of Allāh ﷺ while prostrating, placing his knees on the floor before his hands.	120
I saw the Messenger of Allāh ﷺ wipe over the top of his <i>khuffs</i>	56
I saw the Messenger of Allāh ﷺ do <i>wuḍū'</i> and recite some of the Qur'ān	68
I saw the Messenger of Allāh ﷺ make the <i>takbīr</i> upon every going down and coming up, and I saw Abū Bakr and 'Umar doing so	134
I saw the Messenger of Allāh ﷺ praying and his chest was 'buzzing', like the buzzing of a cooking pot, due to crying	163
I see that you love the sheep and the desert. If you are with your sheep or in the desert, then raise your voice while making the call to <i>ṣalāh</i>	98
I slept in the home of Maymūnah one night when the Prophet ﷺ was there. I watched to see how the Prophet ﷺ prayed during the night	91
I sought my Lord's permission to seek forgiveness for her, but He did not permit me,	249
I stayed with my aunt Maymūnah and the Prophet ﷺ got up to pray during the night.	156
I used to have a great deal of prostatic fluid flowing, so I asked a man to ask the Prophet ﷺ about it as I was shy to ask him	108
I used to scratch the sperm off the Messenger of Allāh ﷺ's clothes	24
I was away from the watering place and I had my family with me	73
I was one of those women who washed Umm Kulthūm, the daughter of the Prophet ﷺ at her death.	238
I was standing and there was no one between me and 'Umar the morning he was killed, except 'Abdullāh ibn 'Abbās.	161

I was with the Messenger of Allāh ﷺ one night during an expedition	55
I went out with the Prophet ﷺ on the day of either 'Ids, and he prayed and gave a <i>khutbah</i> , and then he went to the women	218
I would not like to leave doing a <i>Witr</i> of three <i>rak'ahs</i> even if I were to get red camels	171
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Jibrīl came to me and said: 'I came to you last night, and nothing stopped me from entering the house that you were in except that on the door of the house there was a picture of men	149
<i>Junubī</i> (one in a state of <i>janābah</i>) cannot read the Qur'ān	68
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Kill the snake and the scorpion during the <i>ṣalāh</i>	164
L	
<i>Lahd</i> is for us, and <i>Shaqq</i> is for others	247
Leave him and pour a container of water over his urine. You have been raised to be easy on the people, not to be hard on them	108
Let none of you die except with good thoughts about Allāh	227
Let the <i>imām</i> stand in the centre, and close the gaps in the rows	155
Let those who are prudent and sedate be near me, then those who are next to them, then those who are next to them, and beware of the tumult of the marketplace	155
M	
Make the <i>Fajr Ṣalāh</i> at the shining of the dawn, as your reward will be greater	86
Make <i>Witr</i> your last prayer at night	173
Make your rows straight for the straightening of the rows is part of the completion of the <i>ṣalāh</i>	159
May Allāh bless the man who gets up during the night to pray and wakes up his wife and who, if she refuses to get up, sprinkles water on her face	186
May Allāh curse those women who are frequent visitors of the graves	251
May Allāh have mercy on a person who prays four <i>rak'ahs</i> before 'Aṣr <i>ṣalāh</i>	185
May Allāh increase your love for goodness, but do not repeat such an act	158
May I pray in the same clothes that I had on during relations with my wife?	107

Mu'adh, are you one who puts people to hardships?	133
My father prayed behind the Prophet ﷺ when he was sixteen years old, and he prayed behind Abū Bakr, 'Umar, and 'Uthmān	177
My nation will always be along the natural path as long as they do not delay the <i>Maghrib Ṣalāh</i> until the stars appear	90
My people will never all agree upon error	4
N	
No, it is enough for you to throw three handfuls of water on your head	60
No, they are the two <i>rak'ahs</i> that I perform after <i>Zuhr</i> but I was busy distributing this wealth until the <i>adhān</i> was made for 'Aṣr and I did not like to miss them	184
Nobody who enters Paradise would ever wish to return to this life again	252
Nothing prevented me from returning your salutations except that I dislike mentioning the name of Allāh when I am not clean	101
No believer consoles his brother in distress, but Allāh will attire him with an apparel of honour on the Day of Resurrection	232
No good deeds done on other days are superior to those done on these days	216
No one's <i>ṣalāh</i> is complete unless he does <i>wuḍū'</i> properly and says the <i>takbīr</i>	114
No one does a <i>sajdah</i> for Allāh, but Allāh writes for him a good deed, forgives one sin, and raises him a degree,	178
No one should pray when food is served or when one needs to answer a call of nature	165
O	
Observe the night <i>ṣalāh</i> , it was the practice of the righteous before you	185
Offer the <i>ṣalāh</i> while standing and if you cannot do so, pray while sitting	203
Offering <i>ṣalāh</i> in my <i>masjid</i> is better than one thousand <i>ṣalāhs</i> elsewhere	143
Once I came riding a donkey when I had just attained the age of puberty	169
Once the Prophet ﷺ prayed and he looked toward a valley that he had sent some horsemen to guard	167
One night during Ramaḍān, I went with 'Umar to the <i>masjid</i> and the people were praying in different groups.	189
One should cleanse oneself with three stones which should be free from dung	22, 53
One should not pray a funeral <i>ṣalāh</i> unless one is in a state of purity	239
One should not undertake a journey, except for three <i>masjids</i> : <i>al-Masjid al-Harām</i> , my <i>masjid</i> , and <i>al-Masjid al-Aqṣā</i>	143

On <i>Jumu'ah</i> there is a time that if a believing slave asks Allāh during it for some good, (Allāh will surely) give it to him	205
On the 'Ids, the Prophet ﷺ, peace be on him, would go to the <i>muṣallā</i> and begin with the <i>ṣalāh</i>	220
On the days of 'Id, the Prophet ﷺ would take different routes	217
Order your children to pray when they reach the age of seven. Punish them if they do not pray when they reach the age of ten. And have them sleep separately	81
Our Lord descends to the lowest heaven during the last third of the night, inquiring: 'Who will call on Me so that I may respond to him?'	187
Out of the entire night, the Messenger of Allāh ﷺ would sometimes do <i>Witr Ṣalāh</i> during the early portion; sometimes he would do it during the middle portion;	173
O 'Ā'ishah, my eyes sleep but my heart does not sleep	187
O Allāh, Forgive our living, our dead, those of us who are present, and those who are absent, our young, our old, our males and our females.	241
O Allāh, Grant mercy to Muḥammad and his family as you did to Ibrāhīm and his family	241
O Allāh, grant me light in my heart, light in my vision,	145
O Allāh, guide me among those whom You have guided. Grant me well-being among those whom You have granted well-being	178
O Allāh, I ask You of Your favour	146
O Allāh, I seek refuge in Your pleasure from Your anger. And I seek refuge from Your punishment in Your granting well-being	176
O Allāh, I seek refuge in You from Satan, the outcast	130
O Allāh, I seek refuge in You from the torment of the grave	137
O Allāh, Let it rain on the plateaus, on the hills, in the valleys and over the places where trees grow	224
O Allāh, Make him our forerunner and make him a means of reward for us and a treasure	242
O Allāh, open for me the doors of Your mercy	146
O Allāh, to You belong the praise and thanks. You are the Sustainer of the heavens and the earth and what is therein.	186
O Allāh, wash my sins from me with snow, water and hail	16
O Allāh we seek help from You. We seek Your forgiveness. We believe in You. We laud Your name.	175
O Ma'mar, cover your thighs, for they are part of the 'awrah	109
O Messenger of Allāh ﷺ, Allāh is not ashamed of the truth. Does a woman have to do <i>ghusl</i> if she has a wet dream?	63

- O Messenger of Allāh ﷺ, may I pray in a single cloth? He said: 'Yes,
but button it, even with just a thorn'. 109
O Mother of the Believers, where have you been? 250
O Mu'adh, I love you 138
O people, be careful about turning for there is no *ṣalāh* for the one
who turns 166
O people of Makkah, stand and pray the last two *rak'ahs* as we
are travellers 153
O so and so, what has prevented you from praying with us? 77

P

- Patience is at the first shock 251
Patience is to be shown at the first shock 230
Peace be upon you, O dwellers of these graves. 250
Persuade your dying people to say لا إِلَهَ إِلَّا اللَّهُ 228
Pray as you see me praying 84
Pray behind whoever says: 'There is no god but Allāh' 154
Pray standing. If you are not able to, pray sitting. 116
Pray standing upon them unless you fear that you will be drowned 201
Pray the *Fajr Ṣalāh* and then abstain from *ṣalāh* until sunrise and the sun
has completely risen, for it rises between the two horns of Satan 92
Pray two *rak'ahs* even if you stay ten years 202
Prepare some food for the family of Ja'far, for what has befallen them is
keeping them preoccupied 232

R

- Recite in the presence of your men departing from this world, i.e.
recite *Yāsīn* 229
Return and pray for you have not prayed 162

S

- Ṣalāh* requires one's complete attention 162
Say what they say and when you finish, ask and you shall be given 104
She should consider the number of nights and days during which she used
to menstruate each month before she was afflicted with this trouble 67
She should look for the number of days and nights that she usually has
her menses and the time of the month during which it occurs. 65
She should use water mixed with the leaves of the lote-tree and cleanse
herself 66

- Someone came to me from my Lord and gave me the good tidings that
if any of my *ummah* dies associating none along with Allāh, he will
enter Paradise 83, 228
Sometimes he would do the *Witr Ṣalāh* during the first part of the night
and sometimes during the latter portion of the night 172
Sometimes I enter *ṣalāh* and I intend to prolong it, but then I hear a
child crying 155
Stay clean of urine, as the majority of punishments in the grave are
due to it 108
Surely I saw what you did, and nothing prevented me from coming out
to you, save that I feared that (this *ṣalāh*) would be made obligatory
upon you 188
- T
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- There is no *Sūrah* from the *sūrahs* of *al-Mufaṣṣal*, large or small, but I heard the Prophet ﷺ recite them while leading the people in the obligatory *ṣalāhs* 133
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- The Abyssinians were performing in the *masjid* on the day of 'Id. I looked over the Prophet's shoulders 215
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- The Messenger of Allāh ﷺ prayed over Suhayl ibn Bayḍā' in the *masjid* 244
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- [The Messenger of Allāh ﷺ] ordered that the arms and coats of the martyrs at Uhud should be removed from them, and that they should be buried in their garments stained with their blood 253
- The Messenger of Allāh ﷺ ordered us not to talk after the '*Ishā' Ṣalāh* 91

- The Messenger of Allāh ﷺ ordered us to wear the best clothes we could find for the two '*Ids* 216
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- The Messenger of Allāh ﷺ prayed in a cloak which had some designs on it. He said: 'These designs have distracted me.' 166
- The Messenger of Allāh ﷺ prayed in one garment and covered his face with a portion of it to avoid the heat or coldness of the ground 121
- The Messenger of Allāh ﷺ prayed one *rak'ah* with one group while the other group faced the enemy. 226
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- The Messenger of Allāh ﷺ prohibited putting one's hands on one's hips during the *ṣalāh* 167
- The Messenger of Allāh ﷺ read *al-A' lā*, *al-Kāfirūn* and *qul huwa Allāhu aḥad* in the *rak'ahs* of *Witr* 174
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- The Messenger of Allāh ﷺ would turn to his right and left; he would not turn his head to see behind him 167
- The *mu'adhdhin* is forgiven for as far as his voice reaches and whoever hears him will confirm what he says 97
- The pen is raised for three, meaning that there is no obligation upon three 81
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- The people complained to the Messenger of Allāh ﷺ about lack of rain, so he gave orders for a pulpit 224

- The Messenger of Allāh ﷺ entered the *masjid*, and at the same time another person entered who did his *ṣalāh*, then came to the Prophet ﷺ and said *salām* 117
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- The people complained to the Messenger of Allāh ﷺ about lack of rain, so he gave orders for a pulpit 224

- The people prayed behind the Prophet ﷺ while they were outside the room 158
- The people were ordered to eat before they went out on the day of breaking the fast 216
- The people were ordered to place their right hand on their left forearm during *ṣalāhs* 129
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- The Prophet ﷺ commanded that when we are in the middle of the *ṣalāh* or at the end of the *ṣalāh* we should say the *tashahhud* 126
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Al-Fiqh Al-Islāmi is an original masterly composition of the Fiqh (codified legal rulings) of Imām Abū Ḥanīfah and his School of Thought. For the first time in the English language, the detailed rulings of Ḥanafī Fiqh alongside the evidences from which they have been derived are presented with meticulous research and detailed references. Most importantly, current day issues have also been incorporated to make this book the first authentic, relevant and practical Ḥanafī works in the English language.

The first volume provides details about Tahāra (ritual purification) Ṣalah (prayers) and Ṣalatul Janāza (funeral prayers). It also includes an introduction about Imām Abū Ḥanīfah and a brief history detailing the development of the Ḥanafī School citing the most important legal works that were instrumental in the school's formation.

The Ḥanafī School of Thought has the largest following in the Muslim world and this original work will provide an important contribution to its understanding. Furthermore, English speaking readers will now have guidance for the fulfilment of their daily rituals from the vast legacy that is the Ḥanafī School.

AUTHOR

Shaykh Mohammad Akram Nadwi studied Islamic sciences at the prestigious Nadwat al-Ulama in Lucknow, specialising in Āḥādīth and Fiqh, subjects which he also later taught at that madrasah. He later completed a doctorate at the University of Lucknow and is currently a research fellow at the Oxford Centre for Islamic Studies. Shaykh Mohammad Akram Nadwi has written over 25 books in the fields of Āḥādīth, Fiqh, Islamic biography, Arabic grammar and syntax and has recently completed a 40-volume Biographical Dictionary of Muḥaddithāt (female scholars of Āḥādīth).

I am not aware of any other documented work on Ḥanafī Fiqh in English. Maulana Mohammad Akram Nadwi has the necessary competence to access the original sources and evidences from the Qur'ān and Sunnah, and to analyse legal issues in the light of those sources and evidences. I hope that this first volume of his comprehensive account of Ḥanafī Fiqh will be followed by others, and that these books will be, as they should be, widely used by scholars and students of the subject.

Sayyid Salman al-Husayni *Dean of Faculty of Shari'ah, Nadwat al-Ulama, Lucknow*

This book is sound in fiqh and reflects the thorough and accurate knowledge of its author. From my experience in the field of fiqh, I would judge that this book will have tremendous value for its users. May Allāh make this book of benefit to all who turn to it.

Dr Hussam Al-Dean Farfour *Vice-President, Al-Fath Islamic Association, Damascus*

The distinction of this book is that it explains the issues and rulings of the Shari'ah in an easy style, providing the arguments and evidences for them. It directs the reader to the original sources of the law, which is a fundamental need of our time.

Maulana Zahid al-Rashidi *Secretary-General, Pakistan Shariat Council*

Muslims world over who are conversant in English and other languages have a tremendous need for Ḥanafī Fiqh literature and other translated materials in this area. This is of enormous benefit for them, fulfilling their ambitions to ponder over Islamic Shari'ah rulings which can be applied safely and correctly.

Prof. Dr Shaykh Wahba Mustafa Al-Zuhayli

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